Moral and Spiritual Values in the Public Schools

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Moral Responsibility

Common Consent

Devotion to Truth

Brotherhood

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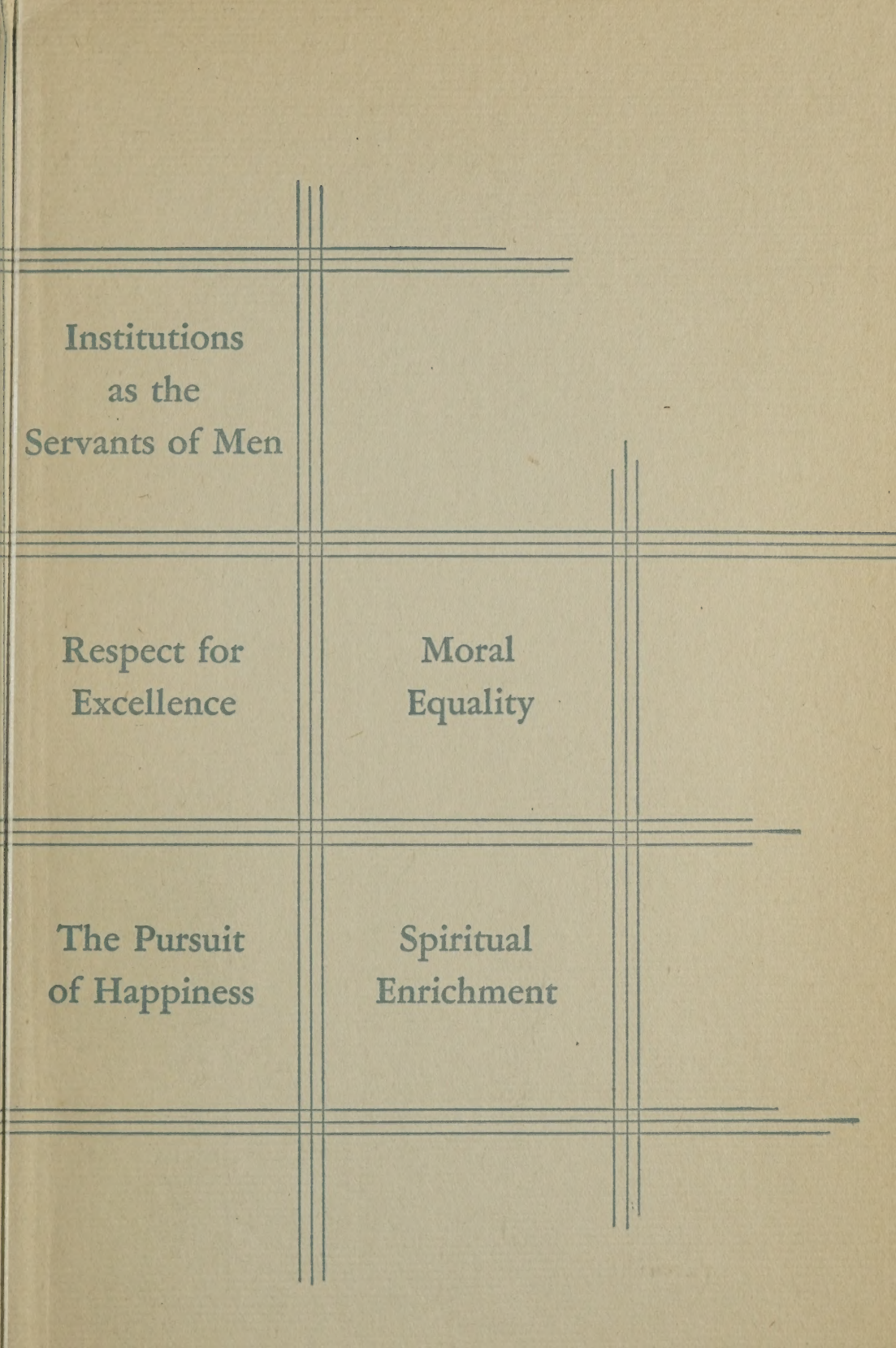
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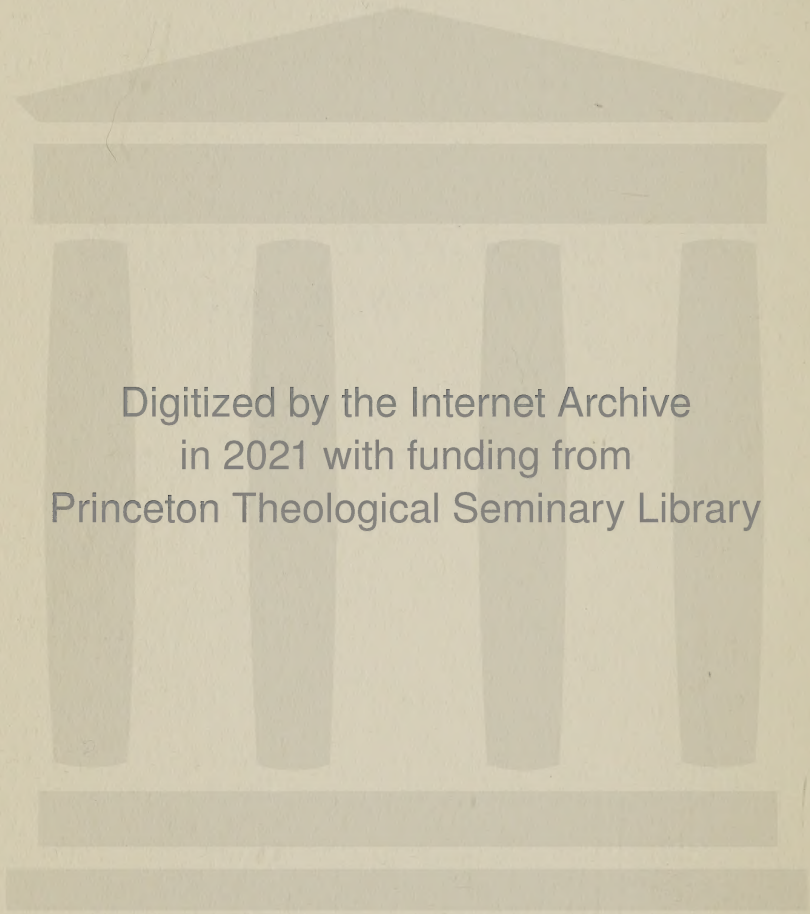
MORAL and SPIRITUAL VALUES in the PUBLIC SCHOOLS



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Moral and Spiritual Values in the Public Schools

National Education Association. Educational Policies Commission.

Educational Policies Commission

National Education Association of the United States and the American Association of School Administrators
1201 Sixteenth Street, Northwest, Washington 6, D. C.

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FOREWORD

IN 1948, during the annual meeting of the Representative Assembly of the National Education Association, a study group was assigned, at the suggestion of the Department of Classroom Teachers, to consider the role of the public schools in the development of moral and spiritual values. The recommendation of this study group, that the Association develop ways to improve the teaching of moral and spiritual values, was endorsed by the Representative Assembly.

The Executive Committee of the Association then asked the Educational Policies Commission to study the problem and to submit a report. The Commission accepted the assignment.

The Commission proceeded at once to have a number of documents prepared to help in clarifying the issues and in determining the recommendations. These documents included a survey of the resources available in public schools for moral and spiritual education, an annotated bibliography, a group of statements representing various viewpoints on the sources of moral and spiritual values, and several alternative outlines of the subject.

During its work on this matter, the Commission conferred with practicing teachers, school administrators, and experts in related fields. The report, in various stages

of development, was considered at four successive meetings of the Commission, and was approved for publication by a mail ballot in December 1950.

The Commission is indebted to its secretary, Dr. William G. Carr, for indispensable aid in preparing this report. The fact that it represents an excellent synthesis of the ideas of the members of the Commission and of other persons who have generously offered their counsel is due to his patience and skill.

This report deals with a problem of utmost importance. Intelligent and fervent loyalty to moral and spiritual values is essential to the survival of this nation. The Commission hopes that this report will encourage in homes, churches, and schools a nationwide renaissance of interest in education for moral and spiritual values. Out of such interest the public schools should receive a clear mandate to continue and to strengthen their efforts in teaching the values which have made America great.

The recommendations in this publication are those of the Educational Policies Commission, a commission of the National Education Association of the United States and the American Association of School Administrators. Publication in this form does not constitute formal approval by the sponsoring Associations.

The Educational Policies Commission

Of the National Education Association of the United States
and the American Association of School Administrators

The twenty members whose names are listed below constituted the Educational Policies Commission as of December 1950, when this statement, *Moral and Spiritual Values in the Public Schools*, was approved for publication.

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NO *OTHER PEOPLE* ever demanded so much of education as have the American. None other was ever served so well by its schools and educators.

. . . This most heterogeneous of modern societies—profoundly varied in racial background, religious faith, social and economic interest—has ever seemed the most easy prey to forces of riotous privilege and ruinous division. These forces have not prevailed; they have been routed, above all, in the schoolrooms and on the playgrounds of America.

—HENRY STEELE COMMAGER,
Professor of History, Columbia University, in "Our Schools Have Kept Us Free." From *Life,* October 16, 1950, pages 46-47. Copyright Time, Inc., 1950.

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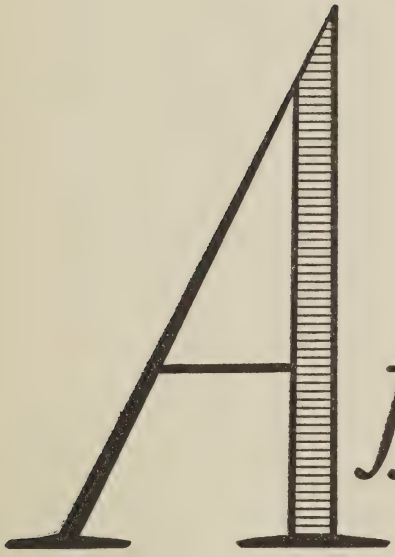
Chapter I



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Chapter I

Affirmations

A GREAT and continuing purpose of education has been the development of moral and spiritual values. To fulfil this purpose, society calls upon all its institutions. Special claims are made on the home and the school because of the central role of these two institutions in the nurture of the young.

By moral and spiritual values we mean those values which, when applied in human behavior, exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture.

The American people have rightly expected the schools of this country to teach moral and spiritual values. The schools have accepted this responsibility. The men and women who teach in these schools, as responsible members of society, share its system of values. As educators, they are engaged in a vocation that gives a central place to values as guides to conduct.

No society can survive without a moral order. A system of moral and spiritual values is indispensable to group living. As social structures become more complex, as the welfare of all depends increasingly upon the cooperation of all, the need for common moral principles becomes more imperative. Especially in a society which cherishes the greatest possible degree of individual free-

dom, the allegiance of the individual to commonly approved moral standards is necessary. No social invention however ingenious, no improvements in government structure however prudent, no enactment of statutes and ordinances however lofty their aims, can produce a good and secure society if personal integrity, honesty, and self-discipline are lacking.

The American Public School Respects Religious Beliefs

The public schools of the United States are created and regulated by law. They are financed from the public purse. Their policies are determined by public officials who are selected, directly or indirectly, by the people. These schools are public in terms of control and support as well as in terms of their availability to all.

As public institutions, the public schools of this nation must be non-denominational. They can have no part in securing acceptance of any one of the numerous systems of belief regarding a supernatural power and the relation of mankind thereto.

The public schools have a highly significant function in teaching moral and spiritual values. The discharge of this vital function is sometimes obscured and confused by attempts to indict the public schools as anti-religious. They are not. The policy of the public schools is, in fact, hospitable to all religious opinions and partial to none of them.

Some people do not believe in public schools. While the Commission recognizes the right of any citizen to hold such an opinion, we are not concerned here with

that issue. We believe that our public schools are good schools. We believe that public schools can and do effectively promote moral and spiritual values. By so doing they create a climate friendly to religion.

It seems clear that if any substantial proportion of the approximately 240 different religious bodies in the United States should maintain separate systems of religious schools, the common public school system as we know it, with its indispensable contribution to unity and common loyalties, would disappear from the American scene.

We accept as established premises that the vast majority of American youth should and will continue to attend the public schools; that they will derive from that experience such important concepts as brotherhood, democracy, and equality; that private schools, including those in which a religion is taught, should and will continue to be permitted under our laws; and that the public schools should and will continue to be nondenominational. Our purpose is to proceed from these premises to develop proposals for the best possible education in moral and spiritual values within the conditions thus established.

Religion Is an Important Element of American Life

America was founded by a God-fearing people. The Constitution and the Bill of Rights clearly recognize the existence of religious ideals, while guaranteeing to each person freedom to worship God according to the mandate of his own religious convictions. Rejection of

a state religion or of state religions is not the same thing as rejection of religion itself. The public schools of the United States, like the government of the United States, stand firmly for freedom of religious belief.

The public schools faithfully reflect the religious diversity and tolerance which have helped to make our nation strong. In view of differing religious faiths, a common education consistent with the American concept of freedom of religion must be based, not on the inculcation of any religious creed, but rather on a decent respect for all religious opinions. Such an education must be derived, not from some synthetic patchwork of many religious views, but rather from the moral and spiritual values which are shared by the members of all religious faiths. Such education has profound religious significance.

The teaching of moral and spiritual values in the public schools of the United States must be done without endangering religious freedom and without circumventing the policy of separation of church and state. Our society leaves to the home and the church the responsibility for instruction designed to secure the acceptance of a religious faith. Thus the home, the church, and the school each share in moral and spiritual development, while each may make the contribution to that development for which it is peculiarly fitted.

Moral and Spiritual Values Are a Recurrent Theme in Educational Policy

The development of moral and spiritual values is basic to all other educational objectives. Education uninspired

by moral and spiritual values is directionless. Values unapplied in human behavior are empty.

That educational purposes rest on moral and spiritual values has been generally recognized in the public school system. The Educational Policies Commission has previously declared: "Every statement of educational purposes, including this one, depends upon the judgment of some person or group as to what is good and what is bad, what is true and what is false, what is ugly and what is beautiful, what is valuable and what is worthless, in the conduct of human affairs." Educational purposes reflect the judgments of people on moral standards. "That which, out of their intelligence and experience, the people declare to be good, they will attempt to maintain and perpetuate . . . They strive through education to transmit what they think is good to all the generations to come." [1]

In every aspect of education, the need for guidance in terms of moral and spiritual values is clear. No one can predict what problems will be faced in future years by the present generation of youth. To be sure, educational policy endeavors to foresee future needs, as well as to meet current needs. Nevertheless, the future remains uncertain. Education in moral and spiritual values, however, can furnish a yardstick against which any future problem may be measured.

In civic education, for example, the precise issues that may require decision cannot be anticipated. Still, a sure grasp of the relevant values of American society and a deep loyalty to these values will be needed, what-

[1] National Education Association and American Association of School Administrators, Educational Policies Commission. *The Purposes of Education in American Democracy.* Washington, D. C.: the Commission, 1938. p. 1-2.

ever the future may bring. Citizenship in terms of knowledge of government machinery is useful, but inadequate. Citizenship in terms of knowledge of current trends and issues is useful, but inadequate. But citizenship, in terms of intelligent loyalty to moral and spiritual values, as they apply to political processes and civic issues, increases the value of many other learnings. And what is true of civic education applies also to education in the personal, social, and economic aspects of life.

Current Trends Accentuate the Role of Values in Education

Many Americans, at one time or another, find it difficult to reconcile their accepted moral values with the realities of a disordered world. Many find help in one of the religious faiths. Some find the methods and conclusions of science a basis for moral guidance. Some seek a moral order which can be inferred from accumulated social experience. Some succumb to moral indifference, reject entirely the moral values of a free world, point with cynicism to every discrepancy between principles and practice, and proclaim the futility or hypocrisy of all ideals.

On the whole, the nation has maintained a high level of moral responsibility. We have given generously to international relief. We have joined and supported the United Nations and its specialized agencies. We have given economic, military, and diplomatic support to United Nations decisions and programs. Veterans have been assisted through financial aids for education and for business and homes. Great advances have been made

through scientific and medical research. Church membership has grown.[2] Racial discrimination has been decreased by a growing spirit of democracy, by the enactment of new legislation, and by the decisions of the courts. Many popular current books reflect a general appreciation for spiritual and moral values.

At the same time, patterns of thought and action have been shaken in our generation by two world wars, by a wasteful economic depression, by a resurgence of barbarism among supposedly civilized peoples, by social disasters following technological triumphs. In today's loose-triggered world, feelings of insecurity are accentuated. Children and youth reflect the uneasiness of their elders.

War and Its Aftermath. Part of the current confusion on moral issues stems from the fact that the Second World War tended to blunt or distort ethical sensitivities. Most of us felt obliged to surrender the responsibility for far-reaching moral decisions. Callousness and combativeness, necessarily developed during war, have tended to carry over into postwar civil life. To be sure, the war experience also fostered idealism, courage, and teamwork. Many Americans acquired during the war a better understanding of other nations and a greater awareness of their international responsibilities. Still, the war and the events associated with it left a great task of moral reconstruction.

Institutions and Individuals. Individual responsibility, moreover, sometimes seems to be imperiled by the di-

[2] *The Christian Herald,* July 1950, reports that in 1949, 54 percent of the U. S. population was affiliated with a church. This contrasts with 20 percent in 1800, 35 percent in 1900, 40 percent in 1930 and 49 percent in 1940. Numerically, the increase in the past 20 years has been from 50 million to 80 million.

mensions of modern political and economic institutions. Conditions of work in industrial society have, in many cases, lessened the sense of personal responsibility and diminished the satisfying pride of craftsmanship. Comparable developments in political life have tended to weaken the sense of personal civic duty of many citizens. The individual is too easily lost in the complexities of large-scale industrial and governmental organizations. Feeling that his actions do not really matter, he may become indifferent to the moral choices which confront him as worker and citizen.

Leisure. In recent years more efficient methods of production have brought to many people reduced hours of work and increased leisure time. At home, as well as at factory and office, mechanical devices have removed the drudgery of many tasks. Improvements in the automobile, the radio, television, and the motion picture add enjoyment to leisure hours. Thus, the material opportunities for a richer life have been substantially increased.

On the other hand, our new-found leisure has not always been accompanied by insight, by self-development, or by participation in community services. As the neighborhood sand lot is replaced by the professional ball park, as friendly conversation is hushed for the pleasures of television, as the telephone makes the store closer than the neighbor for the forgotten cup of flour, as the car enables social activities beyond the geographical limits of the community, so personal contacts are replaced by more impersonal relationships while the individual often becomes a spectator rather than a creator or participant.

The Home. The family, too, has undergone changes. The gradual disappearance of the authoritarian home has contributed to self-reliance, individual expression, and a more cordial attitude among the family members. On the other hand, as parents exert less strict control, the steadying influence of the home may decline. It is unfortunate, for the child and for the community, if parents feel that the loss in dictatorial authority relieves them of other and more subtle responsibilities for guiding their children. Before children face life on their own, they need the good example, guidance, discipline, security, and reciprocal affection which only a good home can provide.

Social changes affecting relationships between the sexes complicate the problem of developing moral and spiritual values in young people. For instance, the increased emphasis on sex in advertising, theatre, cinema, and elsewhere is of dubious value for young people. Another change is the frequency of divorce and desertion. Disturbed family relationships are bound to distort the sense of values of all members of the family, and especially of the children.

Current Conflicts. As the Commission has pointed out elsewhere, the nations of the world are deeply divided.[3] The hard core of this division is a moral issue—a profound and probably irreconcilable difference of viewpoint concerning standards of human behavior.

In a sense, the division in the world is also a division within each person. If there are not developed in men some inner moral restraints strong enough to control

[3] National Education Association and American Association of School Administrators, Educational Policies Commission. *American Education and International Tensions.* Washington, D. C.: the Commission, 1949. 54 p.

their impulses toward power and brutality, the alternative appears to be the rule of the strong over the weak, of the few over the many, of the despot over the subject. To be sure, the defense of freedom in the modern world has become in part a problem in military strength and strategy; in part a problem in diplomatic foresight and ingenuity; in part a problem in economic and industrial organization. But it is also, as in the last analysis it always has been, a problem in moral and spiritual development.

In summary, whether we consider the social effects of recent wars, the remoteness of workers from the satisfactions of personal achievement, the mounting complexity of government, the increasing amount of aimless leisure, the changing patterns of home and family life, or current international tensions, the necessity for attention to moral and spiritual values emerges again and again. Moral decisions of unprecedented variety and complexity must be made by the American people. An unremitting concern for moral and spiritual values continues to be a top priority for education.

The Road Ahead Is Open

The trends that have been mentioned confront the American people and their schools with great difficulties as they teach moral and spiritual values to the young. But precisely because we are in an age of peril we are also in an age of opportunity.

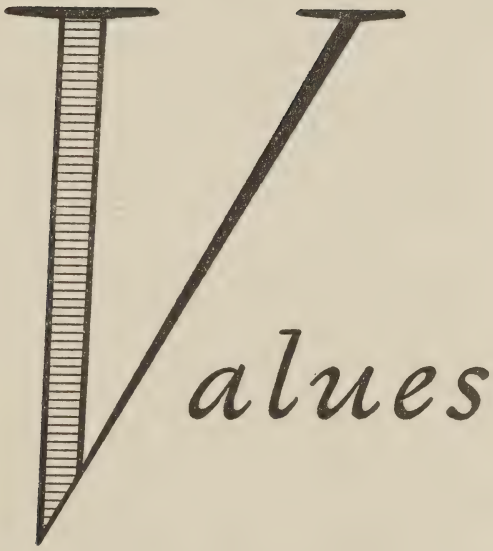
In theory, at least, there are three possibilities: first, to give up the effort to teach values in the face of great difficulties; second, to try to return to the past by ignor-

ing the facts of the industrial revolution; or finally, to equip this new generation with the insight and the will to live by moral and spiritual values.

In practice, there is only one choice that the public schools of this nation can contemplate. To retreat is impossible; to surrender is unthinkable. Only the road ahead, difficult though it may be, is really open to us. The public schools must increase their efforts to equip each child and youth in their care with a sense of values which will lend dignity and direction to whatever else he may learn.

If the public schools are to go forward, certain problems must be confronted with honesty. The road will be difficult enough without allowing wishful thinking and spurious compromises to clog the way. We must clarify the essential values of American life. We must consider the sources from which these values derive their support. We must inquire how the public schools can teach these values effectively. Finally, we must ask how the help of other educational forces in the community can be enlisted. To these four problems the next four chapters will be devoted.

Chapter II



Chapter II

Values

IT IS often alleged that the American people, unlike the people of dictatorships, lack a clear vision of the values on which their society rests. Whether or not this generalization is true, it is important to ask whether a substantial agreement exists among the people of the United States concerning the moral and spiritual values by which they should live and which they wish to see embodied in the character and conduct of their children.

Such a scheme of values can hardly be discovered by any amount of study of the external facts of American life. Like all other societies, the United States falls short of achieving its highest moral and spiritual ideals. In spite of relapses and variations in practice, however, there is a generally accepted body of values which the American people tend to use as a compass for finding their way through political, social, economic, and personal issues.

The American People Are Agreed on Certain Values

The codification of the values of American society has been attempted before by many individuals and

groups, including this Commission. If our society were a completely static one, such reformulations would presumably be unnecessary. The desired characteristics of our society could be written down somewhere, once and for all, and then referred to as occasion arose. Such a procedure, however, is repugnant to the dynamic nature of American society. The Commission does not, therefore, suppose that by enumerating the following values it will achieve either originality, completeness, or finality. Rather, this analysis is offered to help clarify the moral and spiritual values upon which the American people as a whole have agreed to manage their individual lives and their corporate activities, including their public schools.

Many of these values find political expression in the Constitution and Bill of Rights. Although these declarations are not couched in terms of rituals or other religious forms, the major religious groups can discover in their respective Bibles and creeds many statements which support them.

1. *Human Personality—The Basic Value*

Among the values here proposed, the first is fundamental to all that follow. The basic moral and spiritual value in American life is the supreme importance of the individual personality.

The inherent worth of every human being is basic in the teachings of Christianity and of many other great religions. The individual personality can acquire a capacity for moral judgments and a sense of moral responsibility. This doctrine sharply challenges every

form of oppression. It implies that each human being should have every possible opportunity to achieve by his own efforts a feeling of security and competence in dealing with the problems arising in daily life. It implies also that self-realization cannot be fully achieved without social relationships based on moral and spiritual values.

In educational terms, this value requires a school system which, by making freely available the common heritage of human association and human culture, opens to every child the opportunity to grow to his full physical, intellectual, moral, and spiritual stature. It favors those plans of school organization and instruction which recognize and meet the varying needs and aspirations of individuals. By exploring and acknowledging the capacities of each child, education seeks to develop all his creative powers, to encourage him to feel that he can do things of value, that he belongs, and that he is wanted. It discourages every tendency toward despotism. It assigns no superior moral status, but rather a more definite moral responsibility, to the strong and the able. It endeavors to arouse in each individual a profound sense of self-respect and personal integrity.

2. *Moral Responsibility*

If the individual personality is supreme, each person should feel responsible for the consequences of his own conduct.

Moral responsibility and self-discipline are marks of maturity. The young child often craves adult direction.

If, however, parents and teachers protect a child unduly from the difficulties of decision-making and the consequences of those decisions, his childish pattern of dependency may continue into adulthood. While everyone, at times, needs the advice of parent, friend, teacher, physician, or clergyman, one who is unequal to the problems with which life confronts him is dependent on the thinking of others and will blame them for the outcome of his own conduct. He may let the formalized codes of political, social, or religious institutions substitute for his own sense of moral responsibility, leaning heavily on those institutions which tell him what to believe and what to do. For him, the defeats of life, far from strengthening his character for future encounters, only build habits of evasion and self-pity. Such habits cripple the personality development of the individual, prevent his achievement of the responsible citizenship required by the democratic ideal, and distort values.

Good schools, then, will help children and youth to grow up. During childhood, a judicious balance between protective authority, on the one hand, and delegation of responsibility, on the other hand, can sustain the necessary sense of security while inducing growth toward mature personal integrity. Toward the end of adolescence, the individual should have acquired a large measure of self-reliance tempered by social conscience. He will see that the supremacy of the individual personality means both self-confidence and responsibility to treat every other person with respect and consideration. In maturity, then, self-discipline will be sustained by an inner hardihood that enables one to deal firmly with himself and gently with others.

3. *Institutions as the Servants of Men*

If the individual personality is supreme, institutional arrangements are the servants of mankind.

Domestic, cultural, and political institutions are not in themselves suitable objects of veneration, except insofar as they contribute to the moral and spiritual values of human life. The family as an institution contributes to social stability, and provides protection for the young. A family which is linked by affection rather than merely by authority affords a training ground for wholesome human relations. Similarly, schools and other institutions justify their existence as they contribute to the growth, happiness, and well-being of individuals. Governments, too, as stated by the Declaration of Independence, are instituted among men to promote their inalienable rights. Social institutions, then, are means of serving people. They are never more important than people. Man was not made for the Sabbath. While institutions should not be changed for trivial or transitory reasons, they should be subject to adjustments according to the needs and values of the individuals who function in them.

That social institutions resist change is well known. One of the major functions of education is to encourage a continuing appraisal of the suitability of existing institutions to the current and prospective needs of the people. Of course, the schools of a totalitarian state are powerless to perform a function of this kind. In our country, however, the schools neglect a proper duty if they fail to provide the knowledge, skill, and attitudes whereby public intelligence can function wisely

to keep social institutions in line with moral and spiritual values. The schools should, indeed, go further to develop in all young people a strong sense of responsibility for community well-being and a willingness to devote themselves unselfishly to it.

4. *Common Consent*

If the individual personality is supreme, mutual consent is better than violence.

Voluntary cooperation, contrary to the idea of survival of the fittest, is essential to all forms of life. According to the American system of values, no partisan interest is authorized to overreach the popular will. This does not mean the repudiation of force under any and all circumstances. Force, tempered by humanity, regulated by law, and safeguarded by justice, must restrain those who reject the methods of peace. The principle that group decisions should be made and enforced by common consent applies in all relationships of life. The principle is the same whether the group is 150 million citizens, or a thousand members of a student body, or three men planning a fishing trip.

This element of the American system of values calls for an educational program which gives many opportunities for friendly cooperation. It does not imply a lawless or chaotic school. It does require that, within limits set by degrees of maturity, the reasons for established controls be made clear to those who are subject to them; that controls be imposed only when necessary to the well-being of the group; and that their administration be tempered by due regard for the imperfec-

tions of human nature and for the rights of both minorities and majorities. In proportion as it makes use of discussion, compromise, negotiation, and voting, a society requires public enlightenment. It is well that all citizens receive the franchise, better that they may vote without fear, and still better that they shall actually use this civic privilege. But there is one achievement even higher. That is the exercise of the franchise by citizens who are informed and humane with respect to the issues involved. The men who established our government foresaw the relation of education to the social order which they were forging in the fires of revolution and public debate. They looked upon education in both knowledge and ideals as a guarantee that the nation so conceived might endure.

5. *Devotion to Truth*

If the individual personality is supreme, the human mind should be liberated by access to information and opinion.

Custom and complacency have deprived us of a sharp awareness of the morality of intellectual freedom. Yet, in terms of human history, the rights of a man to speak his mind, to worship according to conscience and training, and to have access to knowledge and divergent opinions are recent achievements. Today these rights are denied to a large proportion of the people of the earth. The totalitarian strategy of deception makes it especially necessary that respect for truth be more fully understood, more keenly appreciated, and more consistently applied. The perversion of liberty to destroy

all liberties, the misuse of discussion to sabotage action, the attempt to exercise censorship and thought-control, and the surrender to rule by a mob or by a tyrant are threats to this aspect of our moral values. When a man can be punished for speaking his mind, he is tempted to say what is safe and not necessarily what his convictions direct. Thus, when intellectual freedom is denied, men who might otherwise maintain integrity may turn to deceit and hypocrisy.

The public schools should provide young people with experience in the processes of seeking truth, of comparing opinions, and of appealing to reason on controverted questions. Mastery of this kind of intellectual honesty is a difficult task. It is not achieved by allowing children to do as they please. Just as the school cultivates hostility toward the arbitrary use of power, so it must also cultivate loyalty to the methods of rational discussion and deliberation. The school should not countenance capricious misuse of the intellectual freedoms. While it encourages frank appraisal of institutions, practices, governments, and public officials, it should insist that this process be guided by canons of truth and decency.

6. *Respect for Excellence*

If the individual personality is supreme, excellence in mind, character, and creative ability should be fostered.

Every man is entitled to equal rights before the civil law; every man should be governed equally by moral standards. Yet men also differ greatly in qualities of mind and spirit. Although "all men are created equal," as truthfully and eloquently stated in the Declaration

of Independence, it would be folly to deny that people as we find them differ greatly. Our society, more than any other, should prize every kind of genuine worth, provided only that superiority is not falsely attributed to individuals because of their wealth or ancestry or other accidental circumstance. The common welfare depends to a considerable degree on the extent to which we lift into positions of power and trust our most gifted and upright representatives. It is at least as great a denial of human dignity to thwart the development of those possessed of superior qualities as it is to withhold from others their full opportunity for growth.

In terms of education this value means a careful inventory of all the useful abilities of all young people. It means emphasis on the necessity of selecting leaders and representatives in terms of their probity and good judgment. It means teaching the individual's responsibility for recognizing and placing in posts of leadership persons of the highest talent, training, and virtue. It means that the highly gifted as well as the average or handicapped students need individual attention. The school should stimulate and recognize the achievement of excellence in every sphere of life, in skilled production, in social and civic leadership, in literary and artistic creativity, in scientific insight, in technological ingenuity, in social sensitivity, in physical health and stamina, and in personal integrity.

7. Moral Equality

If the individual personality is supreme, all persons should be judged by the same moral standards.

There is no more clearly defined element in the Amer-

ican system of values than the profound conviction that no man has a moral and inborn right to injure, persecute, dominate, or exploit others. It is recognized as a mark of virtue by all the great religions that one should treat other people as one would wish himself to be treated.[1] Thomas Jefferson gave political emphasis in his first inaugural to "equal and exact justice to all men, of whatever State or persuasion, religious or political." The American character is typically marked by an earnest search for justice and fair play and by a quick hostility toward obsequiousness and arrogance alike.

In terms of the life of the school, this value calls for a fraternal and friendly spirit, with conditions of equality, sympathy, and helpfulness established everywhere. It calls for the repudiation of discriminations based upon family, race, nationality, religion, or economic status. Whatever differences exist among individuals should be regarded by the school, not as the basis for the formation of clannish, secret, or mutually hostile groups, but rather as a means to enrich the common life. A spirit should be developed which is keenly resentful of all injustice, ruthlessness, special privilege, denial of opportunity, persecution, and servility. The positive ideals of a domestic society of equal opportunity, and of a world society of free peoples living under a regime of peace and fair play, should be raised before the young. School experience should reinforce these ideals.

[1] *Christianity*—"As you would that men should do to you, do you also to them." *Buddhism*—"Minister to friends and families by treating them as one treats himself." *Confucianism*—"What you do not like when done to yourself, do not do to others." *Hinduism*—"Let no man do to another what would be repugnant to himself." *Judaism*—"Thou shalt love thy neighbor as thyself."

8. *Brotherhood*

If the individual personality is supreme, the concept of brotherhood should take precedence over selfish interests.

We seek to develop a self-reliant and industrious body of citizens, each of whom will earnestly strive to provide through his own efforts for the comfort and well-being of himself and those dependent upon him. Nevertheless, the care of those among us who may be prevented from doing this by a fault not their own—by ignorance, or feebleness, or lack of opportunity, or other misfortune—is an inescapable moral responsibility of all citizens. Whether by individual action, or through voluntary cooperation, or from the public purse, this responsibility must be met. Brotherhood leads to a broad and expanding humanitarianism, a sympathetic concern for the distress of other people. Our ideal is the good Samaritan, rather than the man who asked whether he must be his brother's keeper. The rise of industrial civilization has made inevitable an increasing measure of cooperative activity for the protection of the unfortunate. Brotherhood, moreover, implies more than material assistance; it means a willingness not only to share with the needy but also to attack the causes of want and suffering.

For these reasons, the public school should be regarded as an agency for increasing the learner's usefulness to the entire society as well as a road to individual success. Such a school, while it moderates the egoistic tendencies and strengthens the social and cooperative impulses, will also insist that each individual learn to accept indi-

vidual responsibility. Such a school will be consistent in fostering participation in a variety of humane and constructive community activities and at the same time applauding and encouraging every effort to achieve self-reliance and self-respect.

9. *The Pursuit of Happiness*

If the individual personality is supreme, each person should have the greatest possible opportunity for the pursuit of happiness, provided only that such activities do not substantially interfere with the similar opportunities of others.

"The pursuit of happiness" is a ringing phrase in the Declaration of Independence. But what is happiness? Surely not excitement, exuberance, material comforts alone. Temporary pleasures provide relief from boredom and responsibilities. But happiness is surely more than a mere summary of such pleasures. Although happiness is conditioned by material elements such as shelter, food, and clothing, the importance of such factors diminishes once adequacy is achieved. Although happiness may be elusive in grinding poverty, neither can it be bought with great wealth. Lasting happiness is derived largely from deep personal resources and from the affection and respect of others. The cultivation of such happiness may demand deferment of present pleasures for larger and deeper satisfactions in the future. It may require effort and sacrifice. Thus, the pursuit of happiness must be guided toward long-range goals.

The schools, therefore, should give a large place to those types of experience that satisfy spiritual needs and inspire the noblest achievement. This is particularly

true of the various forms of creative expression, including art, literature, music, and all other ways through which beauty in its varied forms has been added to the social and cultural inheritance. It is the function of the schools to help every person to find and use the keys that unlock these riches. In addition, the discipline of the young should make clear, at promising opportunities, that in foregoing a momentary pleasure one may often develop resources of mind and spirit which will in the future bring a more complete happiness. Since happiness depends in no small part on social acceptance, cliques or tensions in school that alienate some students from the group should be discouraged.

10. *Spiritual Enrichment*

If the individual personality is supreme each person should be offered the emotional and spiritual experiences which transcend the materialistic aspects of life.

Moral values have consequences chiefly in social relationships. Spiritual values, however, take effect mainly in terms of inner emotions and sentiments. The entire outlook of many people is deeply affected by these spiritual feelings. Spiritual values arise from many sources—from the creative artistic expressions of the human spirit, from the noble monuments of architecture, from the impact of great religious pageantry and time-honored ritual, from the memory of heroic men and women who have nobly served humanity, from contemplation of the stars or of a blade of grass, from simple ceremonies of thankfulness or of grief, from the smile of a well-loved companion, from poetry and music, from

sincere religious experience and faith. The well-meaning, high-minded individual who lacks such experiences remains an incomplete person. Beyond reasoned moral conviction and efficient social action, there is the inner life of the spirit which gives warmth and drive to dispassionate precepts of morality.

From whatever source derived, spiritual values and appropriate experiences to develop them are a major concern of all good schools. Although the public schools are estopped from teaching any of the denominational creeds, they have their responsibilities toward religion, as is pointed out later. Many other channels remain open for developing spiritual values. A good school will extend full recognition to the arts as means for expressing and evoking the inner life of the spirit. The school itself will be a place of beauty and refinement. The level of esthetic appreciation will be lifted. The best heritage of the human spirit in music, poetry, and the arts will be open to all. Creative abilities will be sought out and fostered. In the teaching of science, mathematics, and social studies, opportunities for spiritual enrichment will be created and used. Above all, the life of the school community will itself be an ennobling and elevating experience.

Values Are Interrelated

The values identified in this chapter have been separated merely for purposes of analysis. From the same school experience and at the same time, a child may grow in his sense of moral responsibility, develop habits of self-discipline, gain insight into the idea that insti-

tutions are the tools of man, and enhance his appreciation of the moral equality of his playmates. The high-school boy who speaks up at a staff meeting of the school newspaper to urge that a classmate from a minority group be invited to serve as sports editor may be exemplifying simultaneously the values of moral equality, respect for excellence, human brotherhood, intellectual freedom, and opportunity for the pursuit of happiness.

Conflicts in Values Must Be Resolved

Life demands a continuing series of moral decisions. Broadly speaking, these choices are of two general kinds.

The first type of decision is perhaps the most common and is certainly the easiest. It involves a decision to act upon, or to ignore, acknowledged moral and spiritual values. In such a case it is easy to see what "ought" to be done. The voice of conscience is clear enough, however great may be the moral fortitude required to execute its verdict.

The second type of moral decision is far more difficult. It plagues us when acknowledged values conflict. How shall we act when the harsh circumstances of life offer only a choice between undesirable alternatives? What, for example, shall we do in a situation where the values of equality and respect for excellence conflict? Or when the value of brotherhood collides with the value of common consent? In such situations, reflection and ingenuity may sometimes suggest a plan of action to satisfy both of the conflicting values. But,

when no such reconciliation can be found, the choice of a course of action can be made only in terms of the anticipated consequences—whether they are temporary or lasting, whether they affect many people or few. Out of some such moral calculus emerges a judgment as to which course of action, all things considered, is the ethical imperative.

Agreement on Acceptable Behavior Is General

The values stated earlier in this chapter call not only for assent but also for action. When these values find expression in the life of an individual, everyone recognizes that person as being worthy of emulation and admiration. An individual who accepts these basic values would be considerate of others. He would avoid arrogance. He would respect social customs and institutions in proportion as they satisfied the needs of human beings. He would seek to apply cooperative methods to the solution of group problems. He would want force to be regulated by law, applied with justice, and moderated by compassion. He would make a consistent effort to discover the truth about problems that might be presented to him for decision as an individual or as a citizen. He would claim and use his birthright of intellectual freedom; intellectual honesty would characterize his thoughts and his words. The achievement of excellence by others would evoke from him not envy but gratitude. Resenting both special privileges and denials of opportunity, he would not accept the former for himself nor impose the latter upon others.

Through the character of an individual who accepts these values runs the iron thread of personal integrity. He would reject all deceit and chicanery as an imposition upon others and a degradation of himself. He would be a man who could be trusted to speak the truth, to act with vigor in removing unwholesome community influences, to keep his word, to abide by lawful decisions, and to play the game of life according to rules which the acceptance of these values imposes equally upon all. A clear and compelling sense of civic duty would lead him to act energetically and unselfishly for the well-being of the community.

American democracy cannot select any system of religious faith as the sole basis for the values to which all Americans subscribe. Nevertheless these moral and spiritual values themselves command, with minor exceptions, the allegiance of all thoughtful Americans. It is not surprising that this should be so, for each of us has been surrounded from birth by an invisible network of values which guide and direct his life. However we may disagree on religious creeds, we can agree on moral and spiritual values. For that reason, we can usually agree in turn upon what constitutes good conduct in a particular situation. The fact that we can agree to judge behavior in terms of common values and at the same time agree to differ with respect to the religious interpretation of the source of these values is an asset and achievement of no mean importance. Whatever may be our shortcomings in actual conduct, there is no doubt that the American people, as a whole, approve such traits as honesty, truthfulness, integrity, compassion, cooperativeness, and reliability—and disapprove their

opposites. The reason that one set of traits is approved and another rejected is that a scheme of values has been developed throughout American life which, with minor exceptions, is accepted by all as a yardstick against which human conduct can be appropriately measured.

It is worth while to reaffirm such values. For values refine the methods and lift the goals of living far above materialistic or even merely humanitarian levels. Although assent to these values may be dictated by reason, their driving power is generated in large part by the spiritual and emotional loyalties which they create in the hearts of mankind.

Chapter III

Chapter III

Sanctions

ALTHOUGH the moral and spiritual values in the preceding chapter are accepted by most Americans, wide differences of opinion exist with reference to their sanctions; that is, with reference to the reasons which people give for approving them.

Many Americans find the ultimate sanctions for their system of values in religious convictions. Within this large group there are wide and vigorous differences. All denominations insist that the ultimate sanction of moral and spiritual values is a religious one; each denomination asserts that its beliefs and practices provide the best foundation for moral conduct; many denominations insist that their faith is the only valid one.

Other Americans sanction their values chiefly in historical terms. They feel that values can be justified by their demonstrated success in promoting happiness through efficient social and political arrangements.

A great many other people have no clear ideas whatever as to sanctions; they accept values as they find them and conform passively to social pressures.

In the face of these variations, it may be asked whether sanctions are really important. If certain values are accepted as guides to conduct, and if there is general agreement as to the kind of conduct desired,

does it make any practical difference *why* the values are approved? Does it really matter that different people have different explanations and that many people have no explanation at all? Shall we conclude that the whole question of sanctions is immaterial and irrelevant?

Various Sanctions Can Be Illustrated in a School Situation

Whether or not sanctions, as such, are important is a theoretical question which we need not discuss here. It is clear, however, that *from the point of view of educational policy and program,* sanctions are of primary importance.

Children and young people typically, and sometimes annoyingly, want to know *why.* They do not readily believe, or trust, or act upon, the instruction of those who tell them that there is no reason at all for preferring one kind of conduct over another, or that any reason at all will do equally well. Nor, even if it were pedagogically effective, could the doctrine of "never-mind-why" be acceptable to any but an authoritarian state or a dictatorial school system. On neither pedagogical nor on ideological grounds can the schools ignore the problem of sanctions.

But since people differ widely as to sanctions and since some sanctions are essential to effective teaching, what are the schools to do? Let us survey some of the many possibilities in terms of a situation which is imaginary in its detail but typical of the decisions that

teachers and children make many times a day in their life together in the school.

Johnny dug from his pocket a shiny new dime, his weekly allowance. Now he stood before the candy counter trying to decide between ten peppermint sticks at one cent each and the chocolate bar for six cents. The chocolate bar won. He indicated his purchase to the clerk and laid his dime on the counter. The clerk picked it up, tossed it into the cash register, and placed four coins in change on the counter. Johnny scooped up coins and candy together and ran on to school.

As he hung up his jacket, he removed his precious change and counted it—one penny, two pennies, three pennies, four—no, that's not a penny! That's a dime—not bright like the one he gave to the candy store clerk, but dull and worn, so that at first glance it looked like one of the wartime pennies. Johnny reveled in unexpected wealth. Overjoyed, he ran to his teacher who was correcting arithmetic papers before class. "Look," he cried, "the man at the store gave me a dime instead of a penny, and now I can have two more candy bars and one peppermint stick this week. Isn't this wonderful?"

Miss Williams[1] put her pencil down on the desk. "Johnny," she said, "your arithmetic is just right! But don't you think you should return the dime and ask the clerk to give you a penny instead?"

The light vanished from Johnny's face and he looked suddenly stricken. "But why, Miss Williams? He gave it to me. Why can't I keep it? Why?"

Sanction No. 1 *Justice*

Miss Williams: Because the dime doesn't belong to you. You did not earn it and your father didn't give it to you.

[1] The names of the teachers are among the dozen most common surnames in the United States.

Johnny: No, but the man at the candy store did.

Miss Williams: He thought it was a penny.

Johnny: But what difference does it make?

Miss Williams: When he counts the day's receipts, he will be short nine cents. The owner of the store will make the clerk pay it. Perhaps the clerk has a little boy. Would you want that other boy to go without his candy.

Johnny: His father should be more careful.

Miss Williams: Perhaps. Nevertheless, if all business were run on the basis of keep-what-you-get, whether it is fair or not, our whole country would be in serious trouble.

Johnny: But what difference would two candy bars make to the whole country?

Miss Williams: It isn't just the two candy bars. It isn't fair for you to profit by the clerk's error. The principle of fair play is important to all of us.

Sanction No. 2 The Law

(Another teacher, Miss Brown, handles the situation)

Miss Brown: Because if you kept the dime, it would be the same as if you had stolen it, and the law punishes people who steal.

Johnny: But how can the clerk know who has this dime?

Miss Brown: The clerk may not know, but I know. You told me.

Johnny: Are you going to tell a policeman?

Miss Brown: No, I am not. Instead I am going to ask you to return the dime. You wouldn't be put in jail for keeping the dime, because you are so young and it is a small sum. But if you were older, and the amount were larger, you might be.

Johnny: But if I have two extra candy bars this week, it doesn't mean that I want to rob anyone.

Miss Brown: Of course not. But if you don't learn to obey the law in the matter of this dime, will you resist temptation later on? We have laws against stealing. If we don't respect our laws, society will punish us. You see, those two candy bars are temptation, aren't they?

Johnny: Well, yes. I like candy.

Miss Brown: When you are grown up, you may not want candy enough to risk going to jail, but you might want other things very much. If you don't learn to obey the law now, it will be harder to do so later on.

Sanction No. 3 *Property Rights*

(Another teacher, Mrs. Smith, handles the situation)

Mrs. Smith: Do you want to keep property that doesn't belong to you?

Johnny: But it does belong to me. The man gave it to me.

Mrs. Smith: The man didn't see that it was a dime.

Johnny: But that's his fault.

Mrs. Smith: Well, put yourself in his place. Suppose you had given someone a dime by mistake. Wouldn't you expect him to return it?

Johnny: Maybe. Yes, I probably would. But the clerk at the store must have more money than I do. He won't need this change very much, and I never had a chance to eat three candy bars in one week.

Mrs. Smith: You see, you admit that it would be wrong to keep a larger sum. But it isn't the amount that matters. It's the principle that counts. It isn't right to take another person's property. Just remember that, and you will get along fine.

(Another teacher, Miss Johnson, handles the situation)

Miss Johnson: Because you wouldn't want to have it on your mind that you had kept property that didn't belong to you.

Johnny: But the man gave me the dime. Why should that bother me?

Miss Johnson: You understand that he gave the dime to you by mistake; that it isn't really your dime.

Johnny: But why should I care if no one knew about it?

Miss Johnson: Oh, but *you* would know about it. How could you respect yourself if you had done something you knew was wrong? If you knew someone else had done such a thing, would you respect him? If you gave the clerk a dime by mistake, and the clerk kept the dime, would you respect him?

Johnny: I don't suppose so—no, I wouldn't. Not if it was my dime.

Miss Johnson: Yet you would probably be reminded of that clerk's wrongdoing only when you saw him. On the other hand, you cannot get away from yourself, and you would be reminded of your own wrongdoing all the time. Are two candy bars worth a guilty feeling?

Sanction No. 5 *Group Approval*

(Another teacher, Mrs. Miller, handles the situation)

Mrs. Miller: If you don't return the dime, what will people think? Do you want your friends to know that you would steal?

Johnny: Suppose I tell them that the clerk gave me the dime?

Mrs. Miller: They would know better than that! Suppose one of your friends had given you a dime by mistake. Would you keep it?

Johnny: I don't know.

Mrs. Miller: Now, if you keep this dime, the other children will wonder if you would do the same thing to them. They will feel that you're not a person to trust. Are two candy bars worth that?

Sanction No. 6 *Authority*

(Another teacher, Miss Jones, handles the situation)

Miss Jones: Because it's wrong to keep the dime.

Johnny: But the man gave it to me.

Miss Jones: By mistake. He didn't mean to give you a dime. We have to live by rules. I tell you that it is wrong for you to keep the dime.

Johnny: I still don't see *why* it should be wrong.

Miss Jones: People give many reasons why it is wrong, but nobody disputes the fact that it is wrong. You must learn what is wrong and right. One reason I am here as your teacher is to teach you these duties.

Johnny: I never had three candy bars in one week before. I don't see why I can't have them just this once.

Miss Jones: Johnny, unless you take that dime straight back I shall keep you after school. Is that clear, young man? That's why you must return the dime, without any more argument.

Sanction No. 7 *Guidance*

(Another teacher, Miss Wright, handles the situation)

Miss Wright: What do you want to do with the dime?

Johnny: Buy more candy.

Miss Wright: Had you thought about the clerk?

Johnny: He's dumb, not to be able to tell a dime from a penny.

Miss Wright: Did you know you had a dime when you picked it up?

Johnny: No, I thought I had four cents until I got upstairs.

Miss Wright: Then, at first glance, you couldn't tell the difference?

Johnny: Well, if I'd looked closely, I could.

Miss Wright: Did the clerk look closely?

Johnny: Well, I guess we can all make mistakes.

Miss Wright: If you had made the mistake, how would you feel about it?

Johnny: I suppose I'd be sorry.

Miss Wright: Do you know that the cash register adds up the amount of each sale and that the clerk checks the total with the money in the till? What will happen when he counts his money this evening?

Johnny: The cash register would show ten cents missing, wouldn't it?

Miss Wright: No, the difference between the dime and the penny, or nine cents, would be missing. How will the clerk explain this?

Johnny: He can say he made a mistake, can't he?

Miss Wright: What would you do if you owned the store?

Johnny: I'd make the clerk pay me the nine cents.

Miss Wright: And if you were the clerk, would you like to pay it?

Johnny: No, but if I made the mistake, maybe that is what I deserve.

Miss Wright: If the amount were nine dollars instead of nine cents, would you feel the same way?

Johnny: Well, maybe not. It would be a lot harder to have to pay nine dollars.

Miss Wright: If the clerk had given you a ten-dollar bill instead of a one, what would you have done?

Johnny: Oh, I'd take it right back. I wouldn't want him to lose nine dollars.

Miss Wright: But it's all right for him to lose nine cents?

Johnny: That's not much money.

Miss Wright: How much money would it have to be before you thought you ought to take it back?

Johnny: I don't know. I hadn't thought about it that way. Do you think I ought to take back the dime?

Miss Wright: What do *you* think, Johnny?

The Illustration Presents Several Interesting Aspects

Several points may be worth observing in this little illustration. For one thing, it should be noted that, although their methods of approach were quite different, all of the teachers were genuinely interested in the problem presented. None of them felt that the problem was trivial; none of them said that it was not their business; none of them tried to escape by asserting that teachers are employed only to teach reading, writing, and arithmetic. Each teacher evidently felt that the behavior of the boy outside of the classroom and outside of the usual curriculum was, in part, her concern.

Second, all of the teachers began by making the boy aware of a problem to which he had hitherto been insensitive. They all agreed on what ought to be done. Although they supported their judgments in a variety of ways, each teacher saw the existence of a moral problem which the boy had to face.

Third, problems in the actual life of the school do not always present themselves in the simple form which has here been used as illustration. This particular problem directly involved only a single child. Many problems, however, involve an entire group; their solution often calls for group discussion, group decisions, and group action.

Fourth, the problem presented above is, in financial terms, a trivial one. Nevertheless, as several of the teachers suggested, personal honesty is not a trivial achievement. Repeated actions of questionable honesty may create habits and attitudes of grave and lasting consequences. Still, the boy's decision had immediate implications of only limited importance. Other and graver issues of behavior arise in school, issues more heavily weighted with personal and social consequences. Deliberate falsehoods, religious or racial persecution, habitual cheating, bullying, standing by in silence while another person is erroneously punished for your faults—these merely illustrate the many kinds of problems that may arise. Nor, of course, can it be safely assumed that the best teaching of moral and spiritual values is invariably accomplished by correcting wrong conduct. Praise and recognition for acts of honesty, courage, and magnanimity hold even greater possibilities.

Fifth, the powerful sanctions of religious creeds and doctrines have not been included in the above illustration. They may not be explicitly invoked in the public school classroom, but of course they may play a powerful role in the moral and spiritual instruction of home and church.

Sixth, a child often may be more greatly, promptly,

and permanently influenced by other students than by the teacher. While the acts of an individual pupil, good or bad, should rarely be held up for group discussion, the child himself might ask the advice of friends or be encouraged to seek such advice.

Finally, it may be observed that the various sanctions which were used by the teachers in this hypothetical illustration shade into one another. For instance, although one teacher relied almost entirely on personal authority, the prestige and authority of a teacher is undoubtedly present in all the illustrations.

Effective Results Are Difficult To Determine

Which of these sanctions should a good public school teacher use? To that question there is no simple answer. Obviously, the teacher should rely on a sanction which will be effective. But what is the test of effectiveness? Results are what count, but what kind of results?

One easily measured test of effectiveness might simply be whether or not the boy returned the coin, either voluntarily or under duress.

Another and more difficult test would be whether or not he returned the coin with a full understanding of why he ought to do so.

The third measure of effectiveness is the most important and the most difficult to apply. This measure would ask not only whether the boy returned the coin, and not only whether he understood why he ought to return it, but also whether he would be able to generalize from this experience and to apply it in the future

to other and more complex situations. To appraise effectiveness at this level might be possible only after many years had elapsed.

Sanctions Should Be Carefully Selected

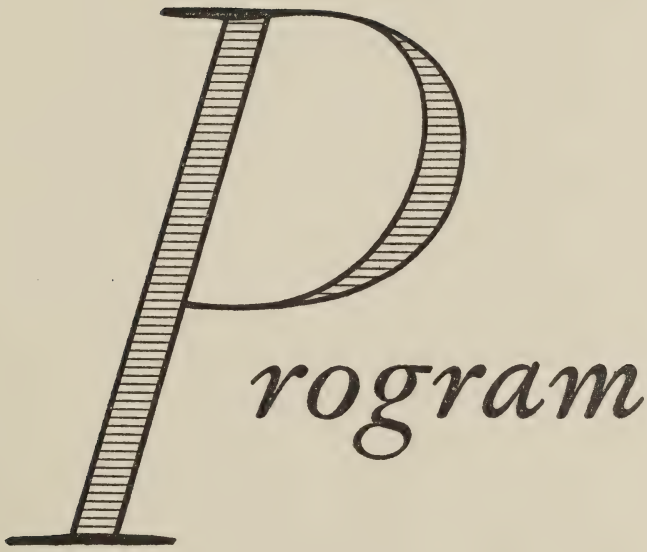
In whatever manner we measure effectiveness, certain criteria may well be followed in using sanctions to teach moral and spiritual values.

In the first place, the sanctions used should not tend in any way to bring the constructive moral or religious teaching of the home into contempt or disrepute. A good teacher will not shrug aside the religious convictions of children and their parents as being unimportant or "unscientific."

Again, the choice of sanctions should involve the largest possible freedom for the child's reason. Other things being equal, the more responsible self-determination and judgment that can be brought to bear on a moral situation the better. It follows that the sanctions used should be adapted to the maturity of the child.

Finally, it would seem wise as a rule to utilize a variety of sanctions so that the case for the desired kind of conduct will not depend upon sheer authority alone, or even on the guided judgment of the child alone, or upon any one of the other possible sanctions, but rather will call upon a variety of reasons and motives for approved conduct.

Chapter IV



Chapter IV

Program

THERE are some things that are even more important than a high mark on the college entrance board examination, or proficiency in a musical performance, or skill in making a mortise-and-tenon joint. The basic requirement for the improvement of moral and spiritual values in public schools is a sincere reaffirmation that the matter is of the very highest importance and that it is a mutual responsibility of the school and its teachers, as well as of other institutions and members of the community.

The public schools acknowledge their continuing responsibility to teach moral and spiritual values. They have been teaching these values in the past. The needs of the present day require even greater efforts. An attempt to give further emphasis and effectiveness to such education requires an examination of all possible methods and a recognition of some of the obstacles that must be overcome.

Moral and Spiritual Values Should Be Stated as Aims of the School

Schools and teachers who desire to increase the moral and spiritual emphases in their teaching are sometimes

baffled by theoretical difficulties. Others may oversimplify moral education as a series of inspirational phrases, to be administered in capsule form, "one a day until cured."

It is necessary, therefore, that the values which the program is to stress be stated in clear and compelling terms.

This may be done by obtaining a consensus among staff members regarding the moral and spiritual values of American society. Such a consensus would provide a unified approach for teachers in their direction of pupil experiences. The list of values proposed in Chapter II of this volume may help to serve as a point of departure. No list, however, should be uncritically "adopted." It is especially important that the needs and problems of each community, as well as the probable public reaction, be taken into account from the outset. The very process of participation in preparing, considering, and approving such a list should help teachers and parents reflect on moral and spiritual values in ways which, to some of them at least, will be novel and stimulating. Since values are subject to reinterpretation in the light of new experience, any statements of values which may be agreed upon will need to be reappraised from time to time.

Wherever possible, it would be desirable in this process of formulating values to invite and to use the opinions, and to secure the consent, of interested and representative members of the general public. Meetings of parent-teacher associations, of school and community councils, of student and youth groups, and of other appropriate community groups, should share freely in

these discussions. Parents, school board members, and other persons interested should be kept informed of the values sought by the school. These citizens should be helped to understand what it is reasonable for them to expect from the public schools in this connection. They should be encouraged and assisted to establish appropriate cooperative relationships.

Initiative by Individual Teachers Should Be Encouraged

The deliberations of a group may formulate the moral goals of the schools but the program itself depends upon the actions of the individual teacher. Although the judgment and advice of colleagues may be helpful, the outcome depends on the imagination, skill, and initiative of each teacher.

The central importance of enlisting and liberating the energies of skilled, devoted, and imaginative teachers must therefore be frankly recognized. Unless this recognition is granted, the difficulties that have prevented many schools from being fully effective in developing moral and spiritual values will persist. These deterrents to individual action include the fear of dealing with subjects related to religion, the variety of heavy demands on the time and energy of teachers, and the tendency to allow the mastery of subject matter to take precedence over other kinds of learning.

The controversies about religion in the public schools have caused some teachers and administrators to feel a certain apprehension and sensitiveness. Under these circumstances, the teachers may not only refrain, as they should, from giving religious instruction but may also

be tempted to "play safe" by minimizing the teaching of moral and spiritual values. A clear recognition of the school's responsibility by the school administrators, by the teachers, and by the community is needed to clear the atmosphere of fears that may stifle initiative.

Furthermore, society expects many different kinds of results from the schools. In addition to developing the moral and spiritual values, teachers are expected to be effective in education for civic duties, in preparation for home and family life, in the development of health and physical stamina, in qualifying students for further education in high school or college, and in developing the skills needed for vocational success. With such a variety of important assignments, none of them easy, there is a strong temptation to concentrate upon those in which the outcomes are the least controversial and the most tangible.

Again, some teachers may become so completely engrossed in the task of teaching French verbs, or the proof of the binomial theorem, or the repair of internal combustion engines, that the moral and spiritual implications of their work escape adequate attention. Having a natural and proper respect for their particular subject matter, they may devote all their strength to the task of "covering" the material set forth in the course of study. Success in mastering the various subjects of study need not conflict with the development of moral and spiritual values. Nevertheless, if any conflict does arise between these two purposes, there must be no question whatever as to the willingness of the school to subordinate all other considerations to those which concern moral and spiritual standards.

The Education of Teachers Should Deal with Moral and Spiritual Values

Since the ultimate success of a program to develop moral and spiritual values depends largely on the teacher, the institutions which educate teachers should give full recognition to these values in their curricula. These values should also receive emphasis by in-service workshops and other developmental programs. Personal character of an acceptable quality to serve as an example to American youth often determines the success or failure of a teacher in teaching subject matter as well as in contributing to moral development. Character, therefore, should invariably be an important consideration in the employment of a teacher. The teacher education institutions should consider character, along with scholarship and teaching skills, in the selection of students, in judging the competence of student teachers, and in the recommendation of prospective teachers to boards of education.

School administrators, having placed an emphasis on character in the selection process, should encourage teachers to use initiative and imagination in the development of their subject matter in ways which teach moral and spiritual values.

The Teaching of Values Should Permeate the Entire Educational Process

It is sometimes urged that the needs of young people for moral and spiritual values can be met by a series of lessons based on the traits of good character. Sometimes it is further suggested that time for these lessons should

be definitely scheduled each day. A variant proposal is to concentrate these lessons in a single "course" in the junior or senior high school.

Part of the attractiveness of such proposals stems from their apparent reasonableness. Since children should learn to deal with numbers, class time is assigned for teaching arithmetic. Since children should develop approved moral and spiritual values, why not provide classes in character traits? Proposals for special courses in character are inviting, too, because they seem to offer an opportunity to "do something" about the problem. The public school teacher and administrator, sincerely concerned about values, and perhaps facing an unjust accusation that the schools are deliberately neglectful or even hurtful in this respect, feel a need to take some kind of overt action. Once such a course has been installed in the school program, the pages in the official course of study and the entry in the school schedule can be triumphantly cited in defense.

The learning of values is in some respects different from the learning of skills and the acquisition of organized knowledge. The psychology of learning in this area is by no means fully understood. Much further research is needed before final conclusions would be justified. However, certain conclusions seem to be reasonably well established.

Knowledge and Behavior. Since the publication of the *Character Education Inquiry* in 1928, evidence has continued to accumulate that knowledge about right conduct does not materially increase the probability of right conduct itself. Although some studies show slight bene-

ficial effects of such instruction, these effects seem to be of short duration and limited extent. Although the existing evidence from experiments involving organized courses in "character" is not encouraging, further controlled experiments may yet yield useful conclusions. If the public school maintains separate courses in character, such activity should be frankly regarded as experimental and not as an adequate or approved solution. There is, moreover, some danger of unfortunate side effects from such instruction. Systematic contemplation of one's own virtues and vices is doubtful mental hygiene.

Traits. Character education, based upon a series of desirable traits, achieved wide popularity a quarter-of-a-century ago. In 1925, for example, one school system provided a daily lesson, from 9 to 9:15 a.m., in Grades One to Eight, inclusive. The subjects assigned were:

Monday: Morals
Tuesday: Manners
Wednesday: Respect for Property
Thursday: Safety
Friday: Thrift and Patriotism.

Each of these topics was further divided and subdivided. Other plans of this type were in operation at that time. A few such plans are still in effect. Teaching moral values as a separate part of the school curriculum is a questionable response to an unquestioned need. Lessons in character education cannot be clamped on like a gadget to some corner of the educational program.

The Wholeness of the Learning Process. The case against separate courses and teaching by traits has in

recent years been further strengthened by psychological investigations which emphasize the concept of wholeness in the individual and in the educational process. Values seem to be developed out of total experience, including all phases of the life of the school, as well as of the home and of the community. A wide range of different kinds of human relations, as well as the physical environment of the individual, affect the development of personality and character. The case for trait teaching is further weakened by the fact that public education, as a social instrument, should help young people develop more than strictly personal morality; it should be concerned also about the moral and spiritual implications of such broad social and economic problems as poverty, injustice, and war.

This is not to say that experience alone, guided or unguided, is enough to accomplish the development of values. There is a definite place in the learning process for generalizations based upon experience. Verbalized principles play a part in the development of moral and spiritual values. The point is that these generalizations should, insofar as possible, arise from the experience of the learner. Neither didactic instruction alone nor experience alone is fully effective. Opportunities should be provided for expressing what has been learned through action, through discussion, and through the formation of principles. Ability to generalize tends to grow with the increasing maturity of students. On the whole, ability to think clearly seems to be definitely related to the achievement of desirable traits of character and the appreciation of moral values. Thus, the entire life of the school, every classroom, every teacher, every activity,

makes its contribution, plus or minus, to the understanding and appreciation of moral values.

The proposition that moral and spiritual values will be better taught if they permeate the entire school than if the instruction is centered in a special course should not suggest an indifferent or opportunistic policy. The opposition of educators to the addition of more courses to a crowded curriculum is well known. Valid as this point of view may be in other cases, it could not be adequate with reference to a proposal involving a matter as fundamental as moral and spiritual values. Our preference for integrated instruction does not arise from a desire to minimize the importance of moral values or to protect the existing organization of the school program. It rests quite simply on the opinion that those procedures should be selected that will produce the best results. Evidence now available suggests that the procedure most likely to be effective in the teaching of moral and spiritual values is to weave these concepts into the entire life of the school and to make them a vital part of all subjects of instruction in the school program.

It may be that the best way to learn of moral and spiritual values differs according to the kinds of values which are to be learned. For the values approved in American society today, it seems to be unsafe to rely on direct instruction. If our values involved only submissiveness and obedience, as compared with the complex balance between teamwork and independence which is required of a good American citizen, it would perhaps be feasible to teach them directly and as a clearly defined "subject."

All the School's Resources Should Be Used To Teach Moral and Spiritual Values

When we say that moral and spiritual values are every teacher's business, we warn against drawing the conclusion that they are no teacher's business. Although the teaching of values cannot be neatly scheduled on a timetable of studies, such teaching need not be left to accident or caprice.

Experience and Example. If the school cannot develop moral values through the relatively simple expedients of teaching a course or developing traits, how then can it proceed? The best way seems to be to use experience and a good example. By facing situations which involve a moral choice among competing courses of action, by thought and discussion about the possible results of one course of action as weighed against another, and by later re-examination of the results, the student can learn to compare the worth of one desire as it conflicts with another, or of his own desires as they conflict with those of other people. How these choices are made will depend, insofar as the school can be effective at all, more upon the quality of the school experience and the examples of upright conduct provided by the school personnel than upon any other factors.

The spirit of the school and its teachers thus becomes the basic factor in developing moral values. There can be little contribution to moral and spiritual values from a school which resorts too easily to arbitrary authority; from a school in which the chief mainspring of effort is rivalry; from a school which fails to exhibit complete honesty; from a school in which each seeks only to

satisfy his own selfish aims; from a school laden with intolerance, fear, and suspicion; from a school that ignores and overwhelms the living personality of any single child. Only a school served by a staff whose members are themselves sensitive and responsive to moral values; a school with a broad, humane, and flexible curriculum; a school steeped in a philosophy which commands respect for the personality of each child that it touches can hope for success. Schools that exemplify moral values are better than lessons which preach them.

Organized Subjects. The organized studies of the school can contribute to moral and spiritual values. In the natural sciences, for instance, the student can hardly fail to be awed and impressed by the harmony of natural law, by the march of the seasons, by the expanse of the heavens, by the biological adaptations to the tasks of sustenance and survival, and by many other causes for reflection and reverence.

The social sciences, of course, are shot through and through with moral and spiritual implications. As the Dutch, by raising dikes, replaced wasted areas with prosperous fields and cities, so mankind has painfully raised moral and spiritual values to elevate and refine the conduct of community life. To teach respect for these safeguards is one of the major responsibilities of the social studies.

Again, because literature and the other arts deal so vividly with human feelings, values and relationships, with human frailty and human faith, with the ideals of loyalty, self-sacrifice, and courage, these studies offer a rich field for moral and spiritual exploration.

Facts and skills are necessary tools of modern life, but students and teachers should go beyond the acquisition of facts and skills to a thoughtful interpretation of their meaning and their possible consequences. It may be easier to learn a fact than to think about it. Nevertheless, the processes of "thinking about" and "acting upon" are essential to education in values.

Teachers should encourage a thoughtful approach to the facts and skills that are being learned. However, if all the teacher's questions require only facts to answer them, the students are likely to conclude that only facts are important. Questions which call for solutions to problems, interpretation of motives, weighing of consequences, making of comparisons, or the forming of judgments do more than help to teach usable information and skills. Such thoughtful inquiries also help the student to learn how and why and when the information and skills should be used. When students have experienced the satisfactions of thinking about and acting upon the facts they are learning, they feel cheated in classes which begin and end with facts alone.

Thus, the facts of the story of *Macbeth* are, of course, essential to an understanding of the play. But the recognition of the consequences of an uncontrolled craving for power is one of the reasons for teaching the play in the schools. If the teacher's questions are chiefly "Who?" and "What?" and "When?" and if the student answers faithfully, the facts of the story will be covered. But if the teacher explores the motives that give rise to the facts, if he helps his students to interpret rather than merely memorize the famous

quotations, if they note the consequences of Macbeth's surrender to his ambitions, if they are helped to *feel* the terrible beauty and power of the poetry—if they follow such a pattern of feeling and thinking, the play becomes a lesson in values as well as in literature.

In a classroom which emphasizes values, respect will be shown for the ideas of the individual students. A junior high-school boy began his response to his teacher's question with "I think—" and was interrupted by, "I don't care what you think. I want to know what the book says." By contrast, another boy in another classroom "thought" it was good practice to put people in jail for not paying their debts. Although this opinion met strong opposition from his teacher and classmates, he was given a courteous hearing. In the discussion that followed, his range of social understanding increased as the effect upon families and the futility of such punishment became evident.

When the teacher asks thoughtful questions in class and encourages thoughtful discussion among students, the methods of evaluation should also stress these procedures. If an exciting educational experience is concluded with a narrowly factual "quiz," the students may be deprived of opportunity to demonstrate the most valuable outcome—their personal and social growth. Moreover, they may be less enthusiastic about the next such experience to be undertaken. But if the moral implications are as prominent in the evaluation as the knowledge acquired, the students will see what the school really regards as important.

If subject matter is to contribute to moral and spiritual values it should be related to the life of the stu-

dents. A dichotomy often exists between the content of books and the content of out-of-school life. The school administration in a county which was voting on a change of local government insisted that social studies classes follow closely the lessons in the textbook and avoid the issues of the election. But other schools, following a non-partisan approach, have brought election candidates into the school so that students could learn to make judgments on issues and candidates.

Textbooks vary widely in the consistency with which they present values. However, even the best textbook is less important than the way it is used. Thus, when one teacher came across the statement that a child, born in a royal family and orphaned, was adopted by relatives and given "the kind of education and training that royal birth deserved," she raised a number of penetrating questions. How should we decide what kind of education anyone receives? What influences do families have on the education of their children? What rights does the state have? Can our respect for individual personality be reconciled with this statement?

The organized subjects of the school can be vehicles for the development of values. However, it is important to avoid the fallacy of assuming that we learn some values in science, others in literature, and still others in the social studies. True, the emphasis will vary in each subject. But in every case we are striving for the understandings which will help give meaning and direction to our lives. Always we are developing a wholesome respect for honest work well done—by great minds in the past, courageous individuals in the present, and in ourselves as we attack our own work. Always we are

matching our present learnings against the values we already have and making the necessary adjustments.

A science class tested blood for racial differences, called in experts to help them clinch the evidence, made posters affirming the likeness of the blood of all races, and placed these posters in street cars and shop windows. The group was still a science class which had conducted a painstaking experiment and was putting what it had learned into action. The mathematics class that studied rates and methods of taxation in its community was still a mathematics class that used accuracy and skill in dealing with a live problem. The composition class that wrote a series of papers "Needed Improvements in Our Community" was still gaining experience in clear, concise, animated expression.

Every teacher, every day, in every class is dealing in values. The standards he sets, the actions he approves, the way he handles his subject, his personal relations with his students, his stimulation of consistent thought and right conduct—all have their influence.

Guidance. The provisions made by the school for counseling students can be useful in the development of moral and spiritual values. The very fact that the school provides ways in which individuals or groups can obtain skilled and friendly counsel shows that the school respects the personality of the individual pupil. It is a clear repudiation of the theory that people are machine-like and that education can be provided on a machine-like basis. The opportunity for friendly conversation with an interested adult, other than parents, is important to the personal growth and maturity of

young people. The counselor can help the student to meet scholastic difficulties, to overcome economic problems, and to resolve personal issues involving moral values. Thus, the guidance and counseling program, although by its very nature it is at its best when it is unobtrusive and undramatic, holds great potentialities for growth in moral and spiritual values.

Special Activities in Classroom, Homeroom, or Assembly. Getting out the class newspaper, working together to lay out a model village, building a covered wagon, making interlocking trains on the kindergarten floor, sending books and pencils to boys and girls in less fortunate countries, repeating a pantomime for the children in the school for the deaf, enacting some heroic biography, or conducting a campaign for a student body president—these and scores of other projects can be so directed as to bring values into the school and lend vitality to their learning.

Use of community resources correlates "book learning" with everyday living. Such experiences can demonstrate the application of moral values to the life of classroom, campus, and community. Field trips, surveys, and the use of community specialists, are among the many ways of relating school experience and community life.

Making pupils aware of their opportunities for useful community services is another demonstration of applied moral and spiritual values. Thus, for example, to work for the improvement of local sanitary conditions, to set out trees in the town parks, to beautify the school grounds, or to collect magazines for the veterans hos-

pital may give school children the satisfaction of helping to build a better community. Contributing to the Community Chest or the Red Cross or giving services to community welfare groups may also provide experience in social responsibility. Such activities, however, must be controlled to prevent tendencies toward exploitation or embarrassment of students by ever-increasing demands.

Activities which bring together children of various ethnic, national, and economic groups may develop appreciation of the diversity of cultures that enriches American life. Increased understanding of varying customs and traditions will usually be more effective than any amount of preachment for the betterment of intergroup relations.

Hobbies and Clubs. Drama, debating, musical activities, photographic clubs and many other activities sponsored by the school offer opportunities to develop moral and spiritual values. Such activities may increase interests, improve skills, and carry over values to life outside the school. They can provide experiences in group cooperation, student organization, and personal leadership. It should be remembered, however, that clubs and other student activities will not stimulate desired values unless they operate in a manner consistent with these values.

The following school incident is illustrative. A session of club leaders was held to plan an "open house" for parents. The new leader of the dramatic club, recently enrolled in the school, was meeting with the club leaders for the first time. When it was suggested

that making the stage settings might be good experience for the arts and crafts club, the newcomer brushed this aside with the comment, "No point in that. It's easier to buy the scenery we want." Asked whether the students had selected the plays to be given, he replied that *he* would select them. When publicity was discussed, he rejected plans for working through existing groups with the comment, "This democratic business doesn't get things done."

Calmly the chairman of the club-leader group encouraged the other members to make clear that the "open house" ought to be the common project of all clubs, not a background for the stellar role of one. Gradually the newcomer gained some understanding of growth through participation. Allied to his native skill and ability, this understanding enhanced his usefulness. As the other club leaders securely held their ground in terms of values they had found to be good, they too found new confidence in themselves and in the values they defended.

Sports. In most team sports, social and racial differences are subordinated to a sense of comradeship, equality, and respect for individual excellence. "Fair play" becomes an experience in the application of law and justice. For such reasons, and because of the close personal relationship between pupil and teacher, the teacher of sports is usually one of the most influential members of the school community in the shaping of moral and spiritual values.

The actual conduct of the sports program in some schools, however, calls for a critical evaluation. Too

often, the physical and moral development of the individual players are allowed to become secondary to the winning of games. Student leadership is discouraged by too high a degree of control by the coach. Sometimes a fanatical pride in the winning school team gives the athletic star an inflated sense of his own importance which may lead to undisciplined behavior. Sometimes an overemphasis on the team and the star player may deny the benefits of the sports program to the very students who need them most.

Sometimes these practices are the fault of the individual teacher. As a rule, the school and the community must assume some of the blame. The physical education instructor may feel that his livelihood depends on winning games. Individuals and organizations in some cases attempt to control public school sports for commercial ends. Parents, particularly fathers, may be so gratified that a son has "made the team" that they may overlook the importance of intellect and character in building a well-rounded personality. The physical education program for girls and women has escaped many of these evils by placing greater emphasis on intramural competition than on the one school team.

The sports program should be guided by the aims of the fullest development of individual capacities and of moral and spiritual values for *all* students. The welfare of the student, not the athletic record of the school, should always be the first consideration.

The sports program is one of several aspects of school life where the nature and kinds of award to be given for excellence must be decided. The controlling factor in all such practical decisions should be whether the

proposed awards call forth from all members of the school the best of their potentialities for moral and spiritual growth.

Public Schools Need Staff and Facilities for Wholesome Personal Relations

The kind of education for moral and spiritual values which has been described above depends to a large extent on person-to-person relations. A relationship between the student and the teacher, which avoids excessive sentimentality at one extreme and cold unconcern on the other, is in itself a fruitful source of moral and spiritual values. In such a situation, the teacher embodies the lesson that is taught.

To be sure, values can also be learned in groups. In many respects, values require a group for their successful practice. But supplementing the group learning, there must be the time and the occasion for close and friendly personal contacts. Such relationships take time as well as skill and sympathy. With the best intentions in the world, many schools are unable to command the services of enough qualified teachers necessary to do this part of their task adequately.

Both the qualitative and the quantitative shortages of teachers are due mainly to a decline in the teacher education enrolments during the war, a sharp increase in the birthrate, and the consequent rapidly increased enrolment of childen in the elementary schools. Even relatively small increments in the total teaching staff could make a great difference in the personal relations of teachers and pupils. Individual attention is difficult

or impossible in the unfavorable situations associated with a high pupil-teacher ratio.

A community which complacently permits its children to be herded into crowded buildings, forced to use classrooms in converted cellars, hallways, huts, and other unsuitable accommodations, assigned to successive shifts like the workers on an assembly line, and placed under the care of harried and overworked teachers—such a community has said in effect that it does not really care deeply about the moral and spiritual development of its young people. Let those who are eager to raise the level of moral and spiritual values among American youth ask whether they have done what they can to establish educational facilities which permit constructive personal relations for the youth about whose spiritual welfare they are so deeply concerned.

Even when community indifference or economic inability confronts them with great handicaps, teachers and public school officials should make the greatest possible effort to communicate basic values. Nevertheless, it is only realistic to observe that these aspects of civic neglect undoubtedly reduce the effectiveness of the public schools in teaching moral and spiritual values. Such conditions may indeed, by their very existence, teach a kind of moral and spiritual irresponsibility.

Public Schools Should Be Friendly Toward the Religious Beliefs of Their Students

Most public school teachers have their own personal religious allegiances. These convictions powerfully in-

fluence their own values and the kind of example they set to the young people in their classes.

Of course, teachers in the American public schools should be completely free to affiliate or not to affiliate with any of the religious groups. No religious test of any kind should be imposed for appointment in the public schools. However, the public school teacher is obligated by the canons of his profession not to attempt to indoctrinate his own personal sectarian creeds and opinions.

The attitude of the public schools toward the various religious beliefs of the children in their care should be one of friendly and sympathetic understanding. This attitude can be revealed without in any way compromising the personal religious convictions of the teachers and without giving the endorsement of the public schools to any religious faith. The words and the attitude of the teacher should be such as to reassure each child that his religious beliefs are considered to be right *for him,* so that he will feel comfortable with his own creed or lack of a creed.

The school that enrols children who attend several different churches should capitalize on the educational opportunity which this diversity offers. The teacher should not hesitate to allow children to refer in a natural way to religious opinions and religious practices when occasion arises. Respect for the individual right of each child will require the teacher to assume and, moreover, actually to *feel* an attitude of respect and reverence for these religious faiths and observances.

The avowed atheist and the opinionated bigot may alike object to even the most objective presentation of

the facts about the role of religion in American life. Such views cannot be allowed to cripple this important aspect of American public education. Even though a few children may come from homes of communist or other totalitarian opinion, the public schools teach the principles of democracy. So, too, the public schools should teach all children a decent respect for the religious opinions of mankind and the basic facts concerning the role of religion in the history and culture of mankind. Teachers should not hesitate to show that they approve of participation in religious activities on the part of their pupils.

Thus, when a point about religious opinion or religious practices arises in a classroom discussion, the teacher will not brush it aside with a statement that he is not allowed to discuss this matter in the public school. There can be no doubt that the American democracy is grounded in a religious tradition. While religion may not be the only source for democratic moral and spiritual values, it is surely one of the important sources. For this objective reason, if for no other, an attitude of respect toward religion should prevail in the public schools. The character of public education does not require the public school to dismiss religious beliefs as trivial.

Public Schools Should Guard Religious Freedom and Tolerance

The men and women who brought European culture to our shores brought with them the prevailing European concept of integration between church and state.

As the Supreme Court of the United States has recently stated:

A large proportion of the early settlers of this country came here from Europe to escape the bondage of laws which compelled them to support and attend government favored churches. . . . In efforts to force loyalty to whatever religious group happened to be on top and in league with the government of a particular time and place, men and women had been fined, cast in jail, cruelly tortured, and killed. Among the offenses for which these punishments had been inflicted were such things as speaking disrespectfully of the views of ministers of government-established churches, non-attendance at those churches, expressions of non-belief in their doctrines, and failure to pay taxes and tithes to support them.

These practices of the old world were transplanted to and began to thrive in the soil of the new America. . . . Catholics found themselves hounded and proscribed because of their faith; Quakers who followed their conscience went to jail; Baptists were peculiarly obnoxious to certain dominant Protestant sects; men and women of varied faiths who happened to be in a minority in a particular locality were persecuted . . .

These practices became so commonplace as to shock the freedom-loving colonials into a feeling of abhorrence. The imposition of taxes to pay ministers' salaries and to build and maintain churches and church property aroused their indignation. It was these feelings which found expression in the First Amendment. . . . The people . . . reached the conviction that individual religious liberty could be achieved best under a government which was stripped of all power to tax, to support, or otherwise to assist any or all religions, or to interfere with the beliefs of any religious individual or group. . . .

The "establishment of religion" clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither can force nor

influence a person to go to or to remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing religious beliefs or disbeliefs, for church attendance or non-attendance. No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups and *vice versa.* In the words of Jefferson, the clause against establishment of religion by law was intended to erect "a wall of separation between Church and State." [1]

The Constitutional provisions which state that "no religious test shall ever be required as a qualification for any office or public trust under the United States" and that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," were as revolutionary as any concepts stated within that great document. Freedom of religion is one of the truly great achievements of the American adventure.

A democratic society grants to every citizen the right to believe as his conscience and training dictate. The public schools can and should stress the meaning of this right to their students. Properly applied, this privilege means not only freedom of belief, but respect for the beliefs of others. Moreover, the public school need not dismiss religion as something to be merely tolerated. In declaring that the public schools should not teach religion, we wish to be entirely clear that

[1] Supreme Court of the United States. Everson v. Board of Education of Ewing Township. U. S. 1 (1947).

teaching against religion is equally intolerant and intolerable.

The teacher of science, for example, who tells young people that religious faith is to be condemned because it is "unscientific" is taking an unprofessional advantage of their immaturity as well as exhibiting his own. To be sure, most adults find it necessary to adjust and deepen their childlike understandings of religious faith. Such adjustment is a part of the process of maturing. Such growth should not be accompanied, however, by roughshod disrespect for previous learnings. Teachers can, without promoting any religious creed, encourage pupils to regard with approval participation in religious activities appropriate to their home and family background.

Some public schools have tried to deal with religious instruction by the "released-time" plan. Under this plan, children are freed from other classes in order to attend classes in the doctrines of the church chosen by their parents. Such classes have been held both within the public school building or off the premises. In 1948, the United States Supreme Court ruled that the released-time plan operated by the public schools of Champaign, Illinois, violated the rights of a citizen who had appealed to the courts in the matter. The use of the state's public school attendance laws, of its administrative machinery, and of the tax-supported public school property to assist sectarian instruction was held by a majority of the Court to violate the First and Fourteenth Amendments to the United States Constitution.

To overcome such legal and administrative difficulties, it has sometimes been suggested that the religious

beliefs shared by all churches be taught in the public school. However, an inquiry into this possibility reveals no substantial agreement on *religious,* as distinguished from moral and spiritual, questions. Not even the reading of the Bible, nor even the reading of the Old Testament, can be brought within the area of "agreed" religion. Further, it is necessary to respect the fact that although the Christian denominations together have more adherents than any other religious group in the United States, our public schools serve no inconsiderable number of people of other religious faiths, as well as those who claim no religious affiliations or convictions whatever.

Parents who care deeply about religious education for their children can readily provide such education by their own efforts, and in cooperation with other like-minded parents. Few children attend school on as many as half the days of the year. Even on school-days the school occupies less than half of the child's waking hours. If necessary to satisfy further the requirements of their religion, parents may enrol their children in the separate religious schools which are permitted and protected by our laws and customs.

The Public Schools Can and Should Teach About Religion

The public school can teach objectively *about* religion without advocating or teaching any religious creed. To omit from the classroom all references to religion and the institutions of religion is to neglect an important part of American life. Knowledge about

religion is essential for a full understanding of our culture, literature, art, history, and current affairs.

That religious beliefs are controversial is not an adequate reason for excluding teaching about religion from the public schools. Economic and social questions are taught and studied in the schools on the very sensible theory that students need to know the issues being faced and to get practice in forming sound judgments. Teaching about religion should be approached in the same spirit. General guides on the teaching of all controversial issues may be helpful. If need be, teachers should be provided with special help and information to equip them to teach objectively in this area.

Although the public schools can not teach denominational beliefs, they can and should teach much useful information about the religious faiths, the important part they have played in establishing the moral and spiritual values of American life, and their role in the story of mankind. The very fact of the variety of religions represented in this country increases the relevance of this suggestion. How many adults could state with reasonable clarity, regardless of agreement or disagreement, what the chief tenets of the various great religious faiths are? How many non-Catholics know what a Catholic believes? How many Catholics really know where Protestant views differ from their own? How much do Christians know about what Jews believe or about Jewish religious observances? What are the essential elements of the faith of Islam or of the other major creeds held by the inhabitants of this shrinking world? The unity of our own country, our understanding of the other nations of the world, and respect for

the rich religious traditions of all humanity would be enhanced by instruction about religion in the public schools. Like any other teaching in which deep personal emotions are involved, such instruction should, of course, give due consideration to the varying degrees of maturity of the students.

The current facts about the churches and their influence in the United States should also be taught at appropriate points in the social studies curriculum. What, for example, are the principal religious bodies; what are the numbers of their adherents; what legal standing does religion have with respect to taxation, the courts, the Armed Forces? These are matters of obvious civic and social importance; by that token the public schools should teach about them.

For similar reasons, education for international understanding is incomplete if it does not deal with the influence of different religious beliefs and practices on international relations.

Although study about religion contributes to both the general and the moral education of youth, it should not be regarded by home or by church as a substitute for religious instruction. Our society has made a practical division of labor under which the churches, the homes, and the public schools have shared responsibilities. Building on foundations which should be laid by the church and the home, the public schools shoulder an important part of the task of developing moral and spiritual values. For children who are deprived of religious instruction, either by the negligence or by the considered judgments of their parents, there yet remain other sanctions on which good public schools can build.

Conclusion

The Commission believes that moral and spiritual values can be actively promoted in the public schools by:

1. Defining as goals the accepted moral and spiritual values in our society;
2. Encouraging and helping the individual teacher;
3. Giving attention to moral and spiritual values in teacher education;
4. Teaching these moral and spiritual values at every opportunity;
5. Utilizing all of the schools' resources;
6. Devoting sufficient time and staff to wholesome personal relationships;
7. Assuming an attitude of friendly sympathy toward the religious beliefs and practices of students;
8. Promoting religious tolerance actively;
9. Teaching about religion as an important fact in our culture.

This program is not offered as the complete and perfect answer to the problem of moral and spiritual values, nor as the only one. But it does, we trust, offer a practicable way of dealing in the public schools with a controversial and highly important matter. No practice suggested here should offend any person who seeks to advance the moral and spiritual values of our society.

Chapter V

Chapter V

Partners

EVERYONE knows that learning does not end with the years spent in school. Less evident, but equally true, is the fact that even during the school years the full scope of learning extends far beyond the hours spent in the schoolroom. Young people acquire their moral and spiritual values in many ways. The school is an important source of such values, but the school must always be a partner of the home, the church, and the community. The potential partners also include the Big Four of mass communication (the press, radio, television, and motion picture) as well as the entire gamut of political, social, and economic institutions which touch the developing personalities of children and youth.

Many factors help to account for the importance of the school in this complex partnership. The school deals with an impressionable period of life. It serves a large proportion of the total population. It is the chief institution organized exclusively for educational purposes.

Nevertheless, a comprehensive view of moral and spiritual education must consider the negative and positive influences of the environment outside the schoolroom. For example, recent studies have shown how

important the pre-school years can be. In these years children are almost completely under the direction of the home. Even during the years in school, a child who attends school for twelve full years will spend about one-fifth of his waking hours in school and about four-fifths of them outside the school. Even on school days, and even if a generous allowance is made for the hours spent in homework and extracurricular activities, the school still occupies scarcely half of the waking hours.

All social institutions, therefore, should recognize more clearly their joint responsibility in the development of moral and spiritual values in young people. Where these institutions work together, multiple benefits accrue; where they fail to cooperate, their best intentions are vitiated.

Powerful Influences Work Against the Success of the Schools

When powerful educative forces outside school undermine the moral and spiritual values which the schools are endeavoring to teach, the efforts of the schools are likely to be defeated. The public schools are criticized at times on the ground that they lack effectiveness in dealing with moral and spiritual values. Nevertheless, the personnel of the public schools may become more than a little weary of being expected to carry practically the whole load of education in moral and spiritual areas, whilst they are taunted as "Godless" and ineffective if they do not succeed in overcoming the powerful mal-educative forces which are permitted to flourish in almost every community.

All excellence does not reside in the schools, nor can all the wrong behavior of youth and adults be ascribed to other sources. It is often true, however, that those who are most inclined to belittle the accomplishments of the public schools know least and care least about what is actually being done. The schools must accept a full share of the responsibility for the defects as well as the achievements in our culture. On the other hand, the schools should carry no more than their share either of praise or blame. On the whole, it seems fair to assert that if the homes, the churches, the business interests, and community agencies in general would equal the schools in consistent, skilled, and intensive effort to teach the good life, a substantial improvement in the moral and spiritual values of American youth would be promptly evident. The public schools invite and welcome, from churches or homes or any other agencies, all possible cooperation in teaching moral and spiritual values.

The Home Is the Greatest Single Factor in Forming Character

The family provides the child's first experiences in human relations, in cooperation, in solving problems through reason and mutual consent, in placing group welfare before personal advantage, and in respect for individual worth. Parental standards of honesty and civic responsibility are the standards most likely to be adopted by the children.

Most communities are composed largely of homes which maintain high moral standards. Most parents

have a strong sense of responsibility for their children's physical and moral well-being. In most homes, all family members are treated with respect and consideration, while affection and good care give children security and happiness. In such homes as these, moral and spiritual values are learned as a part of family life. A community composed of such homes is an effective partner for the public school. In such circumstances the school can help to maintain and encourage the moral and spiritual values for which the home has already laid a sure foundation.

On the other hand, the home is sometimes a negative influence. The school cannot succeed brilliantly in teaching civic duties to a child whose parents do not take the time to vote intelligently. The school finds it difficult to teach appreciation of good literature to a child whose home bookshelves are filled with trash. The school cannot as a rule develop self-control and courtesy in a child whose home life is one long series of unrestrained quarrels and incivilities. The school cannot teach prudence to a child whose parents fritter away their income for purposeless extravagances. The school cannot successfully teach the worth of individual personality to a child who comes from a home where the adults, either deliberately or unwittingly, display religious and racial prejudices. The schools cannot teach children to respect public property if the children see their parents littering the local park with rubbish. The school cannot teach a wholesome respect for religious opinions to children who come from homes which merely give lip service to their religious convictions and accept no responsibility for directing the religious training of their own children.

Religious Institutions Emphasize Moral and Spiritual Values

The churches and other organized institutions of religion play a major role in the development of moral and spiritual values. The great systems of religious belief reject a mechanistic view of the nature of man. They teach that a power exists above the material universe. They deny that man is merely another educable animal, whose behavior can be fully explained and rightly directed by the laws of science alone. They seek to understand and teach the relation of man to God. They grapple with the enduring problems of the meaning of human life, aspiration, suffering, and death. In these transcendental terms, religion adds a unique emphasis to moral and spiritual values. For many Americans, the teaching of their church provides the only sure foundation for moral standards and the best single guide to moral conduct.

The influence of the churches on moral and spiritual values is therefore enormous. Religious leaders themselves are quick to emphasize that this influence is not always fully exerted. The churches, like schools and all other institutions, may tend to concentrate attention upon the outer form rather than upon the inner spirit. Religious leaders therefore frequently urge that the churches become more intimately related to the life of the community, that their teachings be more directly related to problems of human behavior, that fine points of doctrine be subordinated to the liberating ideals of religious belief. The churches make their greatest contribution to moral and spiritual values when

they make a real difference in the conduct and affairs of men.

Community Life Can Aid or Hinder the Work of the Schools

The schools derive encouragement in their work of developing moral and spiritual values from the multiplied thousands of citizens and civic organizations who generously give their time and money to provide the support and leadership for wholesome recreational and social facilities for young people. Churches, businessmen, women's clubs, labor groups, and many other organizations devote intelligent planning and hard work to the welfare of youth. Such groups powerfully assist the public schools in teaching moral and spiritual values. In some places, selected motion pictures, community concerts for children, civic forums, civic music societies, or civic theatre groups contribute to the moral and spiritual growth of young and old. A growing number of parents, earnestly concerned about the effectiveness of the public schools, are joining in cooperative programs for the study and improvement of educational services. These and many other community forces are daily working, often quietly and inconspicuously, to improve and refine the life of the community and thus build moral and spiritual values.

On the other hand, a community where civic officials exploit public office and misuse public funds, where the provision of justice is adapted to partisan political interests, where the police are venal and the courts corrupt, where parents and other citizens practice or condone

dishonesty, no amount of effort, either by school or by non-school agencies, is likely to make a sufficiently deep impression. Nor need we expect to find strong support for moral and spiritual values from a community in which the principal criterion on all questions of public policy is whether or not a proposed measure will increase or decrease taxes. If observant young people see that the realities of political and community life differ sharply from the ideals which are presented to them by their teachers, they are bound to conclude that their teachers are either ignorant or untruthful. In either case there can be no great hope of successful leadership in moral and spiritual values.

New Means of Communication Influence the Values of Children

Newspapers, magazines, and books which now pour from the presses at low prices, as well as radio, television, and motion pictures, have multiplied the means of communicating ideas, good and bad. These instruments of communication are becoming available to all with little difference in regard to economic status. They help to break down regional isolation and to provide cultural opportunities. They have brought good reading, music, and drama within the reach of all. They have brought good entertainment into the home. By presenting discussions of civic issues and current events they have stimulated public interest in public affairs.

On the other hand, the communication industries have not been uniformly sensitive to the moral implications of their work. Although some of the categorical

condemnations of radio, television, motion pictures, and newspapers exaggerate their blame for crime and other social ills, some practices and evident influences of the mass media are far from helpful—and some are conspicuously detrimental—to efforts by the schools and others to promote moral and spiritual values.

Radio sets are now to be found in nearly all homes, in cities and in rural areas. Although children's radio programs often meet high standards, some programs, including programs not planned for children but nevertheless attractive to them, are questionable in content and in their effects.

Television with its combined appeal to eye and ear is a growing giant in the field of mass communication. Many public school children spend nearly as much time watching television as they spend in the schoolroom. It is important, therefore, to inquire what the total effect of television is on the developing minds of young people, and especially upon their scale of moral and spiritual values. Undoubtedly, the content of some programs—the pointless chatter, the excessive commercial emphasis, the dramatization of crimes which leaves little to the imagination, the tawdry dramas which depict the most sordid aspects of behavior—is detrimental to the moral and spiritual values which the public schools help to develop. On the other hand, some television programs provide wholesome amusement and effective teaching.

The motion picture is an older but nonetheless continuingly popular instrument of communication. Young people often identify themselves with the actors as well as with the roles they play. Too frequently, both artist and role exemplify undesirable moral and spiritual

values. It is, of course, unreasonable to expect that the motion picture industry produce only films which are suitable for young children, or which show nothing but the morally approved modes of life. It must be noted, however, that repeatedly throwing young people vicariously into disapproved yet glamorized situations through motion pictures may exaggerate spurious values, which these young people are thus in fact taught to admire, and may thus undermine the declared moral values of the community.

The press is the fourth of the great influences which modern technology has placed at the command of those who have ideas to communicate and the power to own or to control the medium of communication. As a disseminator of news, quite apart from its function as a commentator upon the current scene, the press has an important role in the development of moral and spiritual values. No part of the press can print all of the news. Selection is invariably involved. When news of real importance in local, national, or international affairs is consistently subordinated to front-page treatment of isolated examples of immoral personal behavior, it is only reasonable to expect that a similar arrangement of values will be learned by the impressionable young reader. Again, when editorial bias is persistently inserted in news reporting, a subtle but powerful lesson in deceit and chicanery is taught. The free press of the United States, on the whole, makes a powerful contribution to respect for the canons of truth and decency. The instances of deliberate and consistent distortion and bias, however, must be included among the influences

which work against the efforts of the schools to teach respect for moral and spiritual values.

The combined influence of the four major media of mass communication is incalculably great. Motion picture attendance is between 60 and 70 million weekly. About 80 million radio sets are currently in use. Television had been installed in over seven million homes by September, 1950. Circulation of newspapers exceeds 50 million copies a day. A single publisher of the inexpensive, paper-bound "pocketbooks" now issues about 180 million volumes a year.

The effects of these media on the moral and spiritual values of young people are partly harmful, partly constructive, and partly neutral. Even the apparently "neutral" effect should not be too quickly dismissed, for the mere consumption of vast amounts of time on trivialities is a matter for serious concern.

Some constructive cooperation between the mass media and the schools has begun. Most schools endeavor to teach acceptable standards for the selection of reading materials. Some schools also provide instruction in the evaluation of newspapers, magazines, motion pictures, and radio programs. The techniques of the "comic book" have been applied to the presentation of current issues. The Motion Picture Association of America distributes a classification of current films by age groups, together with ratings made by the National Congress of Parents and Teachers and other organizations. Radio and television networks, sometimes with school cooperation, present some wholesome programs for children. A few schools and colleges produce their own radio and television programs. The list of such developments

could be extended. But only a beginning has been made as compared with the vast areas of possible cooperative arrangements which remain to be explored.

Public Schools Should Encourage and Welcome Community Relationships

Some schools carry on their work with an insular detachment from the life of the community. Yet the school aims to teach young people to live in that community, to share in its work, and to shoulder its responsibilities. The school which is isolated from the community cannot expect to have its efforts and objectives fully understood, or appreciated, or supported. At best, parents will evaluate such a school on an entirely personal basis as it affects the development of their own children. Rarely will citizens think of the isolated public school in terms of its relation to the community as a whole.

If an exchange of ideas, strong bonds of mutual interest, and close cooperation on moral and spiritual values are to be developed in the community, the public schools must often take the lead. The activities of the homes, the churches, and all the various agencies interested in social well-being must be mobilized. Without assuming administrative authority beyond its proper scope, the public school system should endeavor to unite the resources of the community for the constructive development of childhood and youth.

Many public schools find it useful to publish their program for moral and spiritual objectives and to distribute this material to citizens through libraries,

churches, civic clubs, pupils, letters, and other channels. Such material should appeal for cooperation and point out the importance of wholesome community and home life. The public schools can also provide information about the youth services of various social agencies of the community. Students can be encouraged to participate in these activities, with the approval of their parents.

The closest link between the home and the school is typically the parent-teacher organization. With capable leadership, such an organization offers many opportunities for understanding and cooperation between the home and the school, provides a definite time and place where parents and teachers can meet to discuss their common interests, and accentuates the roles of the home, the school, and the community in well-rounded physical, mental, and moral growth. The public schools should, if necessary, initiate in these circles discussions on the moral and spiritual development of the pupils. Parents, teachers, and students can appraise the moral assets and hazards of their community and thus find goals for joint action.

Public Interest in Public Schools Is Increasing

In communities all over the nation, farmers, bankers, housewives, factory workers, professional men, business executives, and shop-keepers are joining with a determination to improve school conditions. In recent years there has been a revival of local civic interest in the schools. That trend is continuing. Operating on

small cash budgets but with an immense amount of good-will and hard work, some of these local groups, for example, have studied their local population trends to estimate their present and future school building needs. Many community councils, faced with an immediate crisis as a result of increasing school enrolment, have supported bond issues or tax levies for the building of new schools and the employment of more and better teachers. In many communities, the emphasis has been on curriculum improvement and modern teaching methods and materials.

The growing public interest has been given powerful stimulus by the Citizens Commission for the Public Schools, a voluntary group of nationally known citizens from diverse walks of life. Founded in 1948, this organization has initiated a six-year campaign to stir public interest and to provide helpful information on the formation and planning of citizens' groups. Some states, too, now have citizens' commissions which are encouraging the organization of local groups and are working on long-range school legislative programs of statewide scope.

This growing civic action in support of better schools is evidence that democratic impulses are still a strong force in American life. Can communities mobilize their efforts to ensure a healthful moral environment for youth with the same vigor that they are beginning to demonstrate in the support of better schools in general? The American people believe deeply in certain moral values. Our government is organized democratically to reflect the public interest in those moral values when the interest is once organized and made visible. A wide-

spread recognition of community responsibility for the moral and spiritual development of our young people could bring about results of profound importance to our country.

Close Cooperation Between Parent and Teacher Is Desirable

Cooperation between the public and its schools in the development of moral and spiritual values may be directed in three different channels. The first channel of cooperation consists of legal and political arrangements. Schoolboard members should be concerned to develop and apply educational policy which gives every child a full opportunity to acquire basic moral and spiritual values.

Second, there is the non-governmental channel for voluntary cooperation between large segments of the public and the school system as a whole. Here we have citizens' committees and other community councils which express the interest of the public at large in the educational service. Such groups consider, in general, the same problems as those which confront boards of education. The board of education is the official representation of all the people. The citizens' groups, on the other hand, lacking legal powers and responsibilities, are free to study, plan, and act informally. From such groups there emerges a crystalization of public opinion which the legal authorities find useful in forming their decisions and policies.

The third channel of cooperation directly connects the teacher and the parents of the individual child.

Here the issues for discussion are specific. They concern a particular individual or a few individuals, although their implications, of course, reach out to educational policy in the broadest sense.

The Parent-Teacher Association is a uniquely suitable agency for the third channel of cooperative relationships. It has an important role also in the second channel. The individuals interested in broad educational policies include citizens other than parents, since people with children in the public schools ordinarily constitute a minority of the adult population. The Parent-Teacher Association, therefore, is only one of many important civic groups concerned with informal cooperation between school and community.

For direct consultation and cooperation with respect to the problems of an individual child, or of a relatively small number of children, the Parent-Teacher Association is unique in influence and scope. No organization has greater potential influence in the improvement of the moral tone of community life. These Associations center around a particular school, but they are also organized on local, state, and national levels for appropriate consultation and action. As far as the development of the moral and spiritual values of each child is concerned, active cooperation between the public school and home is essential. No organization is in so good a position as the Parent-Teacher Association to bring about such mutual understanding and the joint action.

It is encouraging, therefore, to note that the National Congress of Parents and Teachers has continued to grow in membership, prestige, and influence. Its 1950 membership was more than 6,100,000 citizens. Its influence

extends to almost every school in the land. It is an institution peculiarly American. Rooted in a local and personal relationship, it can also inspire effective regional and national cooperation on broader problems. Every teacher and school administrator would be well advised to give the Parent-Teacher Association the serious attention that its actual and potential contributions to moral and spiritual development richly deserve.

Schools Can Provide Leadership in Community Improvement

While the public school system should not attempt to set itself up as the sole guardian and arbiter of public morals, it can often assume the initiative in making the community a better place for young people. Whatever influences the life of a child is important to the school that child attends. Many a teacher and school principal has taken direct action by arousing public indignation over influences which tend to degrade or corrupt young people. Success will rarely be spectacular or final, but the personnel of the public schools can praise the wholesome activities, condemn hurtful influences, and encourage community efforts to expand the former and to curb the latter.

One high school in a congested, low-income area of a great city formed a neighborhood friendship club. There, parents could meet for informal discussions on civic matters; mothers could learn how to improve the appearance of their homes at small cost; evening classes in child care were formed at which mothers and fathers discussed their children's development with other par-

ents and with teachers. At a suburban high school, the students persuaded people in the community to help raise funds to rent and renovate an old building to be used as a community center. Through the combined efforts of students, parents, and teachers, this center served as an agency for community improvement and acted as a curb on juvenile delinquency. There are many comparable cases in both urban and rural environments.

The Schools Need Partners

The responsibility of public schools for moral and spiritual values is somewhat analagous to their responsibility for physical well-being. Although health education is an important function of the public school, no one supposes that education is all that is needed to keep the population healthy. Accordingly, society has established an extensive and interrelated system of medical services, hospitals, physicians, clinics, laboratories, boards of health, pure food and drug laws, sanitary services, and research foundations. Each of these activities makes its special contribution to the health of the community, while certain important phases of health education remain the particular duty of the public school. In similar fashion, moral and spiritual values, although a pervasive, profound, and continuing interest of the schools, are also a matter of universal concern. All forces in the community should work together to develop these values.

When disease strikes we do not, as a rule, blame the schools or any other single institution. Instead, we survey the total network of services for the prevention

and cure of disease. We attempt to find ways for increasing their cooperative effectiveness and for strengthening each of the essential parts of the health program, including health education. Similarly, if the moral and spiritual stature of our people is less than we desire, we are not well advised to fix the blame exclusively on the school, or the church, or the home, or any other single agency.

Thus, the public schools will continue to be indispensable in the total process of developing moral and spiritual values. They can and should increase their effectiveness in this respect. Their role is one that no other institution can play as well or at all. But the public schools cannot act every part in the complex drama of personality formation. Any hope on the part of the general public that schools can do the whole job unaided is doomed to disappointment. Any attempt on the part of the teaching profession to assume such a staggering responsibility would be certain to end in frustration. The public schools need partners.

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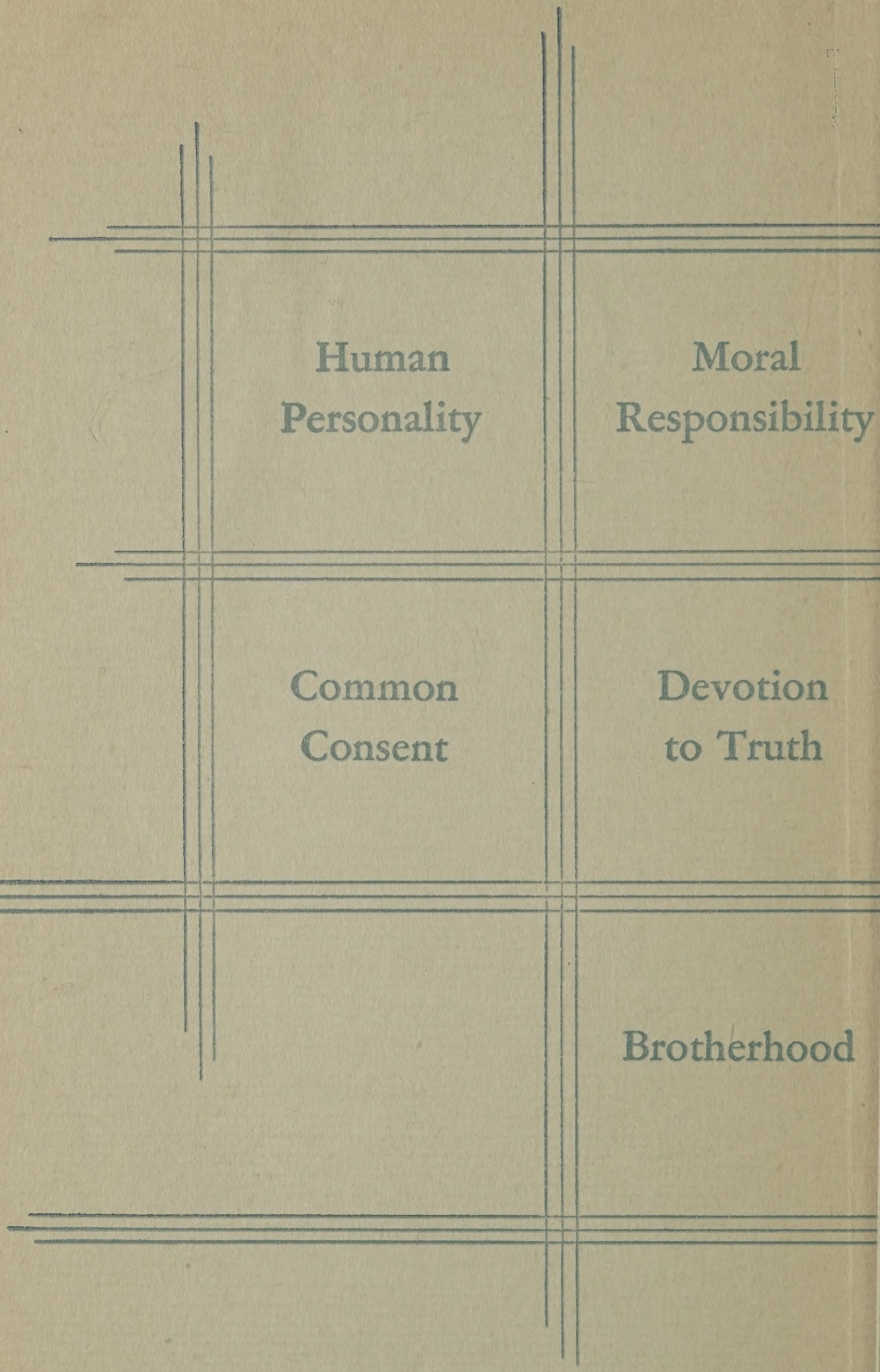
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